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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XI, 1922-1923

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THEOSOPHY is an independent Journal, devoted to the interests of the Theosophical Movement, and is not the organ of any Theosophical Society. It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and is therefore interested in all men and in all efforts to ameliorate the conditions of mankind. It is devoted to the dissemination and the application of the fundamental principles of the philosophy of Theosophy. It is loyal to the great Founders of the Theosophical Movement, to their Messenger, H. P. Blavatsky, and to her Colleague, William Q. Judge.

THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

I. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

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This man, I say, is most perfect who shall have understood everything for himself, after having devised what may be best afterward and unto the end. —HESIOD.

THEOSOPHY

Vol. XI NOVEMBER, 1922 No. 1

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE ELEVENTH YEAR

TEN volumes of this magazine have been issued. During those ten years the many articles written by H. P. Blavatsky and Wm. Q. Judge in exemplification and application of the teachings of Theosophy have been restored to free and vital circulation in the minds and hearts of sincere and inquiring students everywhere; the original Teachings of Theosophy have been made available and have been diligently promulgated; a verifiable and therefore an authoritative History of the Theosophical Movement and of the Theosophical Society has been placed of permanent and accessible record.

But there are other fruits. Theosophical students the world over are more and more coming to see that the original teachings of Theosophy are enduring because unchanging; that its principles, its laws, its processes, are universal and particular, not subject to the order, the will, the whim of any person or body of persons. The hold of mere authority, of mere belief and opinion, of established habit and custom, has everywhere been weakened—in the world at large as among Theosophists. Mankind is testing out the validity, spiritual and practical, of the old wine and the old bottles; selfishness, spiritual, national, and personal, has lost and is losing caste and sanction.

Ten years of world history, ten years of Theosophical efforts, have taught and demonstrated that the lines laid down at the beginning are practical lines—the only practical lines—for individual progress as for racial amelioration. That which was prophecy is history. That which was philosophy is fact. That which was Teaching bids fair to become *practice* among all who would call themselves Theosophists.

THEOSOPHY enters the new cycle with the faith, the hope, the charity born of ten years of sowing and reaping the principles and the practice of the ancient, constant and eternal doctrines of the Wisdom-Religion.

EDITORIALS

Ancient Thought in Modern Dress

It was predicted by H. P. B. a few years before her death that *The Secret Doctrine* would one day become the text-book of science. In this connection the formal proof that the atomic theory of the ancients is correct is another verification of *Secret Doctrine* teachings. Laboratory experiments by Max von Laue, a brilliant German Physicist, have proved the reality of the atom beyond cavil. Today writes Prof. Friedrich Rinne, in the *Illustrierte Zeitung,* all doubters are convinced. The atomic theory of the ancients is the foundation of all physico-chemical conceptions of matter, although the theory has been modified in details that do not affect its general validity. Commenting upon the foregoing a writer in a recent issue of *Current Opinion* remarks:

> "More than two thousand years ago, Democritus and Leucippus formulated a theory of the inner structure of all things. Everything in the nature of matter, said these sages, is built up out of an infinitely great number of tiny points, moving in and out and about—the atoms. This idea of the structure of the universe could not possibly have been based upon actual observation. In fact, for hundreds and hundreds of years this idea that the world consisted only of a lot of cunningly arranged dots did not appeal to scientists as anything more than a poetical assumption, possibly forever unverifiable. . . . A simple and in its results unassailable procedure established the formal proof of this ancient proposition. . . ."

H. P. B. makes some significant statements regarding "these sages." In *The Secret Doctrine* (Vol. I, p. 117) she writes:

> "This law of vortical movement in primordial matter is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmins of the esoteric school. Leucippus, and Democritus of Abdera—the pupil of the Magi—taught that this gyratory movement of the atoms and spheres existed from eternity."

Many other statements regarding Democritus are made which the student will want to look up for himself. This one is selected because it points directly to an ancient body of wisdom—definite, unchanging, *unprogressive* because Truth itself never varies though its applications are many—the accumulated wisdom of the ages. Every *verified* pronunciamento of the scientists of our day is either clearly set forth, or unavoidably to be inferred from what *is* definitely stated, in *The Secret Doctrine.* Is it not inevitable that scientists will at last become aware of this startling fact as discovery after discovery further establishes it, and turn with grateful acknowledgment to Theosophy, and to H. P. B. *who knew it?* But will they realize the necessity for practising the ethics!

Are Our Institutions Christian?

In commenting upon the report of the Council at Kansas City above mentioned the Dayton *News* betrays a singular lack of familiarity with the fundamental ethical concepts upon which our United States was founded and still exists. These were assuredly not dictated by any Church and are very evidently no child of Western Christianity. Says the *News:*

> ". . . taking the country as a whole, 7 out of every 10 children and youth of the United States under 25 years of age are not being touched in any way by the educational program of any church. This calls up a vital question—How long may a nation endure, 7 out of 10 of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?"

One would think from reading the above that the Declaration of Independence and the Constitution of the United States rest upon the teachings of Western Christianity. They do not—quite the contrary. We suggest that the *News'* writer make a study of these documents; he will find them interesting. Dogmatic theology has no foundation in any part of either of them for the structure which it fain would raise, and has so often since tried to erect, within and upon the government. In vain did the supporters of the iron church attempt to lay the needed corner stone, and to-day America rejoices at it, and has thereby found it possible to grow with the marvelous growth that has been the wonder of Europe. In the Declaration, from which freedom sprang, *"nature and nature's god"* are referred to. In the 2nd. and 3rd. paragraphs the *natural rights of man* are specified, such as *life, liberty and the pursuit of happiness.* The king is spoken of as being unworthy to be "the head of a *civilized* nation," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one. In appealing to their British brethren, the Declaration says the appeal is "made to their *native* justice and magnanimity." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support, ignoring all appeals to God.

In the Constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquillity and defence, the general good and liberty. Article VI says no religious test as a qualification for office shall ever be required, and the First Amendment prohibits an establishment of religion or restraint of its free exercise.

Our "democratic institutions," as the *News* calls them, do not rest upon any "religious and moral sanctions" that our children would learn by going to church or Sunday school—that is certain.

But where will they get the true foundations for a true civilization? Theosophists are responsible for the answer to this question. Those of old, at the foundation of this Republic, nobly did *their* part!

CHINA AND WESTERN CHRISTIANITY

Recent estimates place the number of Chinese converts to Protestant Christianity at some 400,000—this after more than a century of persistent missionary work. Roman Catholic Chinese are said to number nearly 2,000,000. These figures appear in a recent issue of *The Literary Digest* in an article summarizing reports and comments in various religious publications upon the National Christian Conference held at Shanghai, in which meeting the churchmen appear to find great significance. Immediately following the article, the *Digest* prints another, under the caption, "Some Startling Figures," to the effect that "Four-fifths of the young manhood of the country (the United States) has little or no vital connection with the Church." This deduction is based upon the reports of the International Sunday School Council of Religious Education, which recently met in Kansas City. To quote:

> "Again, the report discloses that there are more than 27,000,000 American children, nominally Protestant, not enrolled in any Sunday school or cradle roll department and who receive no formal or systematic religious instruction, and we are told that there are 8,000,000 American children, less than ten years old, growing up in non-church homes."

This means that seven out of every ten children and youth of the United States are not being touched in any way by the educational program of any Church, a fact of much greater significance to Western Christianity, one would think, than the feeble results of a century of proselyting effort in the Orient. Indeed, it would appear to the non-Christian that "Church Christianity"—with its sham and hypocrisy, its materialism, its appeal to the ignorant, the superstitious and the self-righteous—had at last worn itself out as a vitalizing influence in the lives of a considerable majority of American fathers and mothers, who are determined that their children shall not grow up under the blighting intellectual and spiritual restrictions to which the parents were in their own youth subjected. It implies that there are large numbers of people who really *think,* a deduction, however, not warranted by the facts of observation and experience. The truth probably is that since there are so many more pleasant things to do nowadays than go to church of a Sunday, most people do one or some of them. And the children follow the line of least resistance. The failure of the churches and church Christianity provides a great opportunity for Theosophists. Never were the times so ripe for the vigorous promulgation and practical exemplification of a true and *living* Theosophy.

Physical Light and Spiritual Darkness

The metal selenium has a well-known, but strange and (by physical science) unexplained, property—that of becoming a conductor of electricity when a ray of light falls upon it. This has to do with the new theories, of Einstein and others, that light and electricity are linked; in which they were anticipated by Theosophy as early as 1877, when H.P.B. first publicly made known the doctrine that "light is life, and both are electricity." Certainly this strange causal relationship, with the structure of the selenium atom as mediator, leaves little loophole for denial.

For a good many years attempts have been made to make practical use of this fact; minor successes have been obtained, and several devices are now in use. But it is only recently that modern society has succeeded in fitting the selenium atom into the true spirit of the times, with an invention which promises to be really of great use. How? Why, by using the burglar's flash-light to turn on the alarm which catches him.

Having by example, precept, training, and environment given full scope to the burgeoning of the latent predaciousness of the gentleman, society makes use of its control of cosmic forces, not to prove to him the error of his ways on a scientific basis, not to so rectify social and living conditions as to reduce temptation to a minimum, but to catch him and put him where he can take all the post-graduate courses in crime that there are. True, he is a menace, and has to be dealt with; but education is better than punishment; karma takes care of *that,* if we happen to be interested in the "eye for an eye" rule. And in the meantime, why does the victimized householder suffer? If an effect always has a cognate cause, then the householder suffers loss because he has, in this life or another, made someone else undergo the same sensation. Karma has nothing to do with mere legality; its eye sees through that cloak of the law which "covers many sins." If we are burgled, let us, before being vindictive with the burglar, think what we have done to be burgled; think what we are doing to deserve *not being burgled.*

Explanation Wanted

It is a fundamental principle of Theosophy that the end never, under any circumstances, justifies the means. The argument has aroused great opposition in the matter of vivisection. We claim that whatever material results may be gained, these are only proximate; those which are ultimate, and affect everyone concerned or benefiting consciously, may be of a very different character. One of those is an insidious loss of proportion, until it is merely an easy step to the vivisection of human beings. And in fact, logic is with that; for if it is just to make an animal suffer for men, why not a

few men for the rest, or an inferior man for his betters? If the principle is admitted at all, why draw the line?

Researches on caries in teeth, conducted by the University of Leipzig, were carried out on "*sound* teeth taken from individuals between the ages of 18 and 55." If the teeth were sound, were they removed solely for the purpose of experiment? If so, were they obtained from their owners by fraud, force, or sacrificial consent? If one or both of the two former, the public should know it; if the latter, credit should be given to those who sacrificed something not replaceable in this life, perhaps to the benefit of man, certainly to the glory of the medicos. We accuse the experimenters of nothing, in the absence of facts; but we want to know. And as an illustration of the loss above mentioned, how many of those who advocate vivisection on high moral ground will themselves raise the above questions?

TOO GOOD TO KEEP

In a popular newspaper of radiant saffron hue, we find a headline: "How We Know What Our Cave-Man Ancestors Really Looked Like."

For Theosophists, who have waged war for nearly fifty years against this "cave-man" fairy tale, the article contains some information which is interesting—very. Captain Grant Williams is the chief exponent of the modern method of facial "restoration" from the skulls of unknown dead. His methods have been proven too effective to be questioned, insofar as applied to Caucasians. What we object to is, first, the too rigid application of the method to skulls belonging to other and unknown races and periods; second, the unwarranted deduction that every "cave-man" skull was necessarily that of any ancestor of modern humanity.

Therefore, it is interesting to learn that when this method was first developed, Professor Von Froriep picked out a certain skull as that of the poet Schiller, from a collection of twenty-three. This embroiled him with the anatomist Welcker, who from evidence of death-masks, denied the authenticity of the skull, and a long controversy followed. We now learn that Prof. Von Froriep has "perfected" his method, and thereby picked out another skull! His method was then *modified* for the production of the Neanderthal cave-lady at whom the crowds gape credulously in most museums.

In regard to the restoration of the "Pithecanthropus Erectus," deified by "science" as the "missing links," the matter was simple—infantile, we might say.

> "Fortunately for science, the bones which were found were the most important possible as indicating the character of the animal and pointing toward its reconstruction. These two bones were the top of the skull pan, just enough to show its capacity, or brain size, as being greater than any

known species of ape, and yet less than that of any living type of man, and the thigh bone, the only other bone in the body which would and did show by the formation of its ends and its general shape that the animal to which it belonged habitually walked erect. Starting with the skull pan, the reconstructors compared it with the skulls of apes and man, and it was *no very difficult task to fix the facial angle as just between the two and thus to finish out the bones of the head.* Then these were overlaid with muscles, *approximately those between apes and man, and the features were built up, supplying cartilage to the nose and ears and making the Pithecanthropus look much like an ape, yet not unlike the lowest type of man."* (Italics ours.)

Well, we fail to see how the result could have been otherwise, whatever the origin of the skull. This may be lack of scientific training on our part, or plain mental density. Our critics may decide for themselves.

"But the best is yet to be." In the same article, a phrase is quoted from Captain Williams: "The crooked face, or one in which the sides do not quite match, is often seen in the defective or criminal class."

Now, we had thought this asymmetry to be normal; in fact, we suspect that in certain sources of *scientific knowledge withheld from scientists,* good reasons for it may be given.

Turning to the "Literary Digest" for May 20, 1922, we find photographic demonstration of six cases of remarkable asymmetry —very remarkable. The names of the cases are: Warren G. Harding, John Pershing, William H. Taft, William Jennings Bryan, Marshal Joffre, and Mr. McAdoo.

True, we have no great veneration for the eminent characters of topsy-turvy Kali Yuga, as a rule; but we ourselves would hardly have cared to go so far. However, Williams is a police captain, and he ought to know. But stay; seeing that Mr. Bryan is at one and the same time a bitter opponent of evolution, and the most criminally asymmetrical of all those pictured, can this be a deep laid plot on the part of the Darwinists?

Seriously, how much longer are we going to permit ourselves to be bulldozed by "scientific" pretense into accepting apes for ancestors instead of spiritual beings, into believing ourselves controlled by the blind powers of glandular action and what not, instead of being immortal and unchangeable spiritual entities whose whole destiny and fate of today are the result of *our own ancient choices,* whose destiny and fate of tomorrow are in daily forging on the anvil of the actions which pass moment by moment?

A Theosophical Sermon

The 47th triennial convention of the Episcopal Church in the United States was held at Portland, Oregon, in September. Utterances, no less than its actions, were more than the proceedings of a

sect, for its dignitaries are men of influence—as churchmen, it is true, in the first instance, but secondarily as leaders of a great body of people, therefore moulders of opinion and not merely mouthpieces. The proceedings were opened with a sermon by Bishop Edwin S. Lines, of Newark, N. J. In the course of his remarks he said:

> "The Church is suffering for its silence when horrible abuses thrived in English mills and mines in the first half of the last century. We have not measured, yet, the meaning of our Lord's compassion on the great multitude. The Master's heart went out to those who had the least in the way of possessions or opportunity in life, and so must the heart of the Church. I wonder not that the world is in revolt against the old and existing order, whether it be in society or industry, or in customs and manner of living. It is largely a revolt against suppression and worn-out customs and traditions, and it had to come. It is as true of the Church as of the individual, that it must lose its life if it is to find it; that it must save the world if it would save itself."

Let Theosophists compare these brave and—we doubt not—sincere words with those of the Great Master's Letter: he will note the same perception of facts. The "church" has had nineteen centuries to "make good"; it has failed, but Bishop Lines does not yet perceive the inverted logic of his opening sentence in the above quotation. The suffering of the *multitude,* not that of the Church, is the fact to be grieved over, to which suffering the silence of the Church stands in the relation of cause to effect on the good Bishop's own showing. His humanity and his courage are the true Theosophical spirit. As he fights for the "multitude" within the Church he will be forced to see that he cannot serve in the Church; he only serves the Church. Theosophists who are still wasting their courage and energies in large part trying to reform Theosophical "societies" so that those societies will be true to their professions, might well emulate the Bishop's humanity, and set him an example of placing the "multitude" *first.*

THE VALIDITY OF "ORDERS"

There is great rejoicing among clergy and laity of the Anglican Communion over the fact that the Holy Synod of the Greek Catholic Church has just acknowledged the "validity of the Anglican episcopate and priesthood." When it is remembered that the Greek Catholic is, historically and "apostolically," unquestionably the elder of the Roman Catholic See, the occasion for this rejoicing can be readily understood by those who attach importance to the doctrine of "apostolic succession." Tweedledee and Tweedledum each takes itself seriously, but Tweedledee has hitherto treated Tweedledum as an alien and an outcast. Now the family genealogy is recognized by both, and Tweedledum is legitimatized. The Protestant sects

recognize each other now, though once they did not. They were forced into mutual recognition by the necessity for common defense against the Papal claims and power. Some day, not so far away, if the "revolt" spoken of by Bishop Lines continues to grow, all the sects, Catholic and Protestant, will solemnly recognize the "validity" of each other's "orders"; self-defense will compel it. But when that time comes, what will the validity of all their orders amount to, if the *multitude* has meantime learned that "actions speak louder than words," even in religion, apostolic or otherwise? But, at least, the Episcopal and Anglican churches have for many years been steadily tending toward the abolition of sectarianism, and in them, as in many other Christian Churches, there are hundreds and thousands who, while still in the intellectual chains of "worn-out customs and traditions"—to quote Bishop Lines once again—are, in heart and feeling of humanitarianism, true Theosophists. The impact of their conscience upon their creedal loyalty will drive them out of the Church, if they cannot reform it. Theosophists in name, who still adhere to their own particular brand of "apostolic succession," may find room for both hope and self-correction in weighing the present situation in the Anglican and Episcopal communions.

The Drift of Modern Science

The popular mind is doubtless more familiar with the fact of the great upheaval regarding Professor Einstein's "Theory of Relativity," than it is with the theory itself. Not merely is the world political, social, economic and religious in the flux of transition, but the world of scientific hypotheses as well—and it is the theories, not the "facts" of modern science, which sway and govern the mass mind, and which people refer to when they remark that "Science says" so-and-so. Truth is, the "scientific" mind is more adrift today than theology or statecraft. Interesting indeed to students of the *Secret Doctrine* are a few sentences from an address by Professor B. R. Baumgardt, as reported in the Los Angeles *Times* of October 10:

> "Einstein's new theory, even when only a brief intellectual glimpse of it is possible, shows that the universe is only a material symbol of the great and inscrutable reality behind it; that beyond (within) our universe is another and another and still another."

When men still garbed in the robes of sectarianism begin to feel irresistibly the urge of boundless humanitarianism for the oppressed; when statesmen begin to vision a common humanity beyond as within selfish national boundaries; when scientists begin to take a metaphysical view of the physical universe and see worlds within worlds; when the "multitude" is in revolt everywhere against the "established order"—there is the unmistakable drift of Human-

ity toward a new Religion, a new interpretation of Socialism, a new understanding of Nature, from which all things are possible. The barriers are breaking; it is a period for Theosophists everywhere to study and promulgate the great truths of the Wisdom-Religion.

THE "NEW CIVILIZATION"

Foxboro, Norfolk County, Massachusetts, has entered the hall of fame. Edgar H. Bristol, a local manufacturer who does not believe in a "plugged conscience," has put his theory into practice; thus it is a religion—a religion that his fellow-townsmen not only take kindly to, but emulate. "*Be* the kind of a person you would like to have for your best friend," is his principle. He runs his business "on honor," and the town bus-line is marked, not P.A.Y.E., but "pay what you think fair." Two plugged nickels and no "deadbeats" seem to show that an *honest* appeal to natural honesty works both ways. The Boston *Globe* gives wide publicity to the venture. Henry Ford's autobiography shows a similar strain in the fundamental belief that right relations can be maintained by any man with his fellows, without destruction of the one or the other. It is curious that the age-long history of mankind shows that men will recognize and discharge a "debt of honor" at utmost sacrifice—and this among men whom the "unco guid" would affirm upon Holy Writ were devoid of honor. It all shows that men do not have to be coerced into true morality; they need only to be taught.

PRESS FORWARD

> Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of the Universal Lodge of Free and Independent Theosophists which embrace every friend of the human race. WM. Q. JUDGE.

We repeat this trumpet call. We invite all earnest students and servers to unite in one Universal Lodge of Free and Independent Theosophists.

In various organizations with their names or purpose or both designated Theosophical, members often encounter—a great number are doing so now—certain difficulties in prosecuting their studies, in doing their work, in attempting to give expression to the members' will in their respective organizations, in evolving suitable constitutions and by-laws for their spiritual societies. In this age of personalities and of working for and therefore with effects, we are apt to overlook certain very important ideas which are the fundamentals of all Theosophical duties. The Great Masters of Wisdom did not send H. P. Blavatsky to establish a Society but to help

form a nucleus of Universal Brotherhood; not to establish a Church but to help the prosecution of the study of religions, philosophies and sciences; not to establish a factory producing psychics whose *dicta* can pass for final explanations, but to help investigate the unexplained Laws of Nature. Her work was to help the humanity to which she came, to energise the mind of the race, so that a certain number of mankind may turn their faces Homeward—the World of the Spirit, from which we are exiles who have forgotten our heritage.

The achievement of this sublime task necessitated the employment of ways and means, weapons and instruments, modes and methods of the civilization to which she came; but these were not primaries, they were only a means to an end. Our duty is to carry on her work of helping our fellow-men, along the three-fold path which was hers to follow—ancient, immemorial, original. Her might was used in pointing to the Ancient Highway; great as she was, and resourceful too, she did not carve a new tunnel out of the hardness of 19th century materialism, leading thither to its darkness the people of her era; she but pointed out in serene humility and in sure confidence the trail on the mountain-side which men of yore had walked with their bare feet, fearless and courageous and strong, till they reached the top to breathe the radiance of that heavenly height.

Our loyalty to her sometimes takes mistaken expression: it is not loyalty to her ways and means, but to the end which she always had in view; not even to her personality but to that which she represented. It is a false notion which often costs us precious much to try to be loyal to her organizations, her modes of work, her instruments of achievement. It is not loyalty to the pair of spectacles she wore but to the Vision she beheld and upheld for our beholding; it is not loyalty to the pen with which she wrote, but to the Wisdom she chronicled and recorded;—let us remember that. Our duty to Theosophy and our loyalty to the Messenger should be synonymous. The Message and the Messenger—not the printed word in the English tongue and the Russian woman, but the Ancient Doctrine of the Wisdom-Religion and H. P. B.·. Living in the world of personalities and effects our very affections bind us to forms and it is but natural that our esteem and reverence and devotion rush to the visible and the tangible; we are so identified with our personalities that it is very easy to become attached to the personality of the Spiritual Benefactor. Mysterious are the trials and tests of the earnest neophyte; one of these entangles him in his own love and devotion to the personality of his teacher and enlightener, thus making him forget the Teaching and the Enlightenment and ultimately leading him to the old world of ignorance and darkness.

What shall we do? Remain true and loyal to the Message which H. P. B. brought. Carry on her work—investigate the hidden world of ghosts and goblins, of angels and devas, *within ourselves;* study all religions, philosophies, sciences, arts, with the faculty of comparison, so that we know the true from the false, the Ancient Record which is ever new from the ever-growing knowledge whose nature is ephemeral; form a nucleus of Universal Brotherhood of Souls however small in number but profound and deep in their uniting quality, which nucleus growing into a cell will with surety reproduce itself—ever and ever.

Let us not busy ourselves doing some*thing* to some*body*—we are souls, living in a world of souls endeavoring to come into unison with the Host to which we belong. Our difficulties, our perplexities, our strifes are perpetuated when the personality usurps the place of the Ego, for it has only ignorance at command—the ignorance which confounds. The Ego born of Light dispels the darkness of division. Let us, therefore, turn within where is the Power Divine to grasp the Message of the Masters; let us also seek without—in the Message, constant and consistent, which vibrates throughout the ages and which has found a focal point in the words of H. P. B.

To those brother-Theosophists who are facing the obstacle of matter—form, body, organization, society; who are struck by the hand of personality—great and strong or revered and loved; who are standing in the hour of darkness—harassed, worried, cogitating; be they in the East or West, near us or at the antipodes; we earnestly say this:—

H. P. B. is not dead—but is living in her books. The Masters have not deserted us, for Their Message is there in the work of Their Messenger. Invoke the aid and the blessing of the Message and the Messenger, the Light of the one, the Voice of the Second abides with us. Endeavor to read by the Power of the Inner Ruler that Message of Light and rise up to save it from being engulfed by the turbid waters of pseudo-Theosophy and extinguished by the venomous strength of the ancient enemy of the Message. Having saved, hold high the Torch of that Message in this world darkened by the sins of cruelty and hatred; relight these torches put out by the hand of ignorance and jealousy in the years that lie behind—the torches which were lighted at the Original Torch of H. P. B., whose hearers were calumniated and disgraced. Throw off the glamour of make-belief, gain the inner illumination that the Message of the SECRET DOCTRINE offers, and thus enlightened go forward enlightening your fellow-men.

Wherever is H. P. B. ∴ the Illuminator; wherever is the Valiant soldier-student, with the bow of Compassion and the arrows of Knowledge, assured are there fortune, victory, wealth and wise action. This is our Belief.

THEOSOPHICAL WORK AND DUTY

ONCE that a man has become vitally attracted by the great ideas of Theosophy he is, by the contact, driven in on himself in some measure. He becomes aware of the demands of duty upon him: Duty in a sense hitherto unknown and which, if he is to perform it intelligently as well as conscientiously, he must define to and for himself. There is nothing in his prior experience or working philosophy of life which can give him clear and clean conceptions, for hitherto Duty has spelled but two things: the irksome but unavoidable performance of a disagreeable task, or the doing of this, that and the other thing because others think he ought to do them. A longing for self-reliance awakens in him, the longing to decide for himself his own course of conduct, the longing for such a development of his intuition as shall enable him not only to choose and act sincerely but wisely in all contingencies of thought and deed.

This is true not only in all the personal relations of ordinary every-day life, but more especially is it the case in respect of Theosophical relations. What is the path of duty toward the Theosophical Movement, the Theosophical Society to which one may belong, and toward one's fellow-Theosophists?

At the very outset, then, the thoughtful student finds himself confronted by four questions which he will have to answer for himself before he can even approach the problem of Theosophical work and duty. What is Theosophy? What is the Theosophical Movement? What is a Theosophist? What is a Theosophical Society?

Having no sufficient information of his own, the student must turn to outside sources. He will have no difficulty in obtaining abstract replies to the first two questions, and they will all be in accord, no matter to what theosophical quarter he may apply. He will be told that Theosophy is an old and forgotten word restored to use by H. P. Blavatsky to designate the Wisdom-Religion of the Adepts or Masters; that she claimed this Wisdom-Religion or Theosophy to be the real Source of every system of thought, ancient or modern, in the great divisions called Religion, Philosophy, and Science. He will be told that the Theosophical Movement is the name given to the continuous effort of the Lodge of Masters to aid the evolutionary progress of mankind spiritually, intellectually, and physically, in various ways and by various means, some private, some public; that the succession of great religions and great philosophies at different periods and among different races is a notable example of the Theosophical Movement, and has been due to the appearance among men of great Adepts in human guise, to correct old errors of mankind in the interpretation and application of former Messages, by restating the old unchanging truths, as well as to make such further impartation of the Wisdom-Religion as the evolutionary progression of the race requires.

If the student is naturally reflective or well-advised, he will not take these replies on hearsay or authority. He will at once set to work to investigate, so that he may be able to verify or disprove them for himself. He may, for example, study *Isis Unveiled* and the *Secret Doctrine,* in which Madame Blavatsky has piled up the mountains of evidence which buttress her statements in regard to Adepts, to the Wisdom-Religion, to the source and origin

of religions, to the course of the Theosophical Movement. These evidences are not arcane, occult, mysterious, one-sided, inaccessible, unverifiable. They are drawn from the myths and traditions of every people, from all religions themselves, from hundreds of sacred and profane histories and historians.

Now the student is prepared to ask, and to find the answer within himself for the other two problems precedent: What is a Theosophist? What is a Theosophical Society? He will see that the Adepts are the only *true Theosophists* in a complete sense; *Their Lodge* the only true Theosophical Society; Their Wisdom and example the only true Method of Theosophical work and duty. His mind has been made ready; the pulse of the Spiritual Will beats with a steady throb within him; he knows that a *Theosophist* in a human sense must test, must "prove all things" for himself. He has proved two of the steps of the Path of Adeptship; what is the third? To determine what is and what is not Theosophy and Theosophical; in himself first and foremost, in all else presented or contacted in men, things, methods and ideas. For himself the whole Path consists in acquiring a Theosophical education; in his relations with others it consists in *applying* that education step by step. The two are one; they are the internal and external aspects of the same problem—the Mysteries.

Once more the student will derive results of an enormous unanticipated value. He will know for himself that the devotees of all sects and religions are unable to separate the true from the false and erroneous in their own system; he will see for himself why this is the case: they have not made and they do not make open-minded investigation to verify the truth or the falsity of that which has been told them and which they have *believed*. The student has not merely gained the knowledge of the Adepts regarding the fact of Theosophy and the Theosophical Movement, the fact of the corruption of all religions and philosophies, but he will see as They see, why and how it is that corruptions come about. In other words, he has taken, safely, soundly, unshakably, the first two steps on the road to Adeptship on his own account—taken them in the only way they can ever be taken, by self-induced and self-devised exertions of his own. As Krishna predicates to Arjuna in the second chapter of the Gita, the student must become immune from the by-paths which still, as of old, seduce and spoil the efforts of humanity to find and follow the Wisdom-Religion—he must become "indifferent to those doctrines which have been already taught or which are yet to be taught."

Our student will once more proceed to ask outside for an answer to this great question. The replies he will get will be neither abstract nor in accord. If he applies to priest or devotee of any of the great religions he will be told, "Mine is the only true, unadulterated and unchanged; all other religions are either totally false or erroneous." The investigative Will already developed will now lead the student to take these claims up for impartial study and comparison. This is that natural pursuit of the Second Object of the Parent theosophical society which will prove to him, first, that the fundamental propositions of the Wisdom-Religion are inherently reasonable; second, that those eternal verities are, in very fact, contained in every religion and philosophy, not just in some one of them; third, and most highly important, he will see for himself that though present in all sects and systems, these fundamentals are therein contained in a *misleading guise*—so misleading

that the devotees of those faiths are not aware of them, nor that they are fundamental.

As he probes the tendencies springing to life within himself; as he contacts them in manifestation in others, he experiences the real and fruitful source of all the errors and falsities in human nature which, concentrated and crystallized, pass current for religion, philosophy, science, and morality. He his already found out for himself that this is the case with humanity at large. He is now to find out that this is the case with himself and all his fellow-Theosophists. He finds divergences and differences, conflict and contradiction, between the two poles of his own nature; he finds the same in writings purporting to be Theosophical teachings, in associations purporting to be Theosophical societies; in practices purporting to be Theosophical work and duty. He is astonished—disgusted, perhaps—to find that his fellow-Theosophists are just as human, just as prone to sectarianism, just as apt to succumb to the lure of belief, just as liable to depend upon some authority, as are any of the devotees of this or that sect or party in religion. He finds the same lack of perception of fundamentals; the same lack of knowledge—the ability to apply those fundamentals. Everywhere he finds men falling into—already engulfed in—one or another of the channels of error, channels worn deep and narrow by the labors of countless *sincere* men and women.

To particularize: He finds countless "Theosophists" who believe but who do not *know* what they are talking about; who are totally unaware of the contradictions in their own beliefs; who *believe* in "H.P.B." and in "apostolic succession"; who believe in "Karma" and constantly find fault with a multitude of things and persons; who believe in "self-induced and self-devised exertions" and at the same time depend on the study, the thinking, the "authority" of this or that; who believe in "Theosophy" but cling to some "Church"; who believe in "Masters," and swallow in child-like innocence anything and everything some one may tell them comes "from the Master"; who believe in "law" and in "miracles."

He finds countless others who are fully persuaded that "psychic development" is the one sure, speedy, efficacious and easy "road to Masters" and adeptship, and to whom it signifies nothing that those very Masters have refused to give out any information, instruction, or directions for "acquiring occult powers," but have insistently warned against all such tendencies; that They have abundantly given out information, instruction, directions, "orders" to all seekers and inquirers to study Their Philosophy, to practice Their Ethics, to apply Their Method in all Theosophical work and duty.

He finds numberless writers, leaders, guides, ready and hungry to give out their own interpretations, their own visions, dreams, and beliefs, "in the name of" Masters, Theosophy, H.P.B., what not and who not, and numberless others equally avid to listen to them, follow them, rely upon them.

He finds substitution of the spurious for the genuine, the erroneous for the undefiled, the personal for the impersonal, as rampant, as undetected and uncorrected, among Theosophists as among Christians, Brahmins and Buddhists. He sees sectarianism mistaken for religion, partisanship for loyalty; indifference mistaken for tolerance; enthusiasm for devotion. Moreover, he perceives that any attempt to point out contradictions is mistaken for intolerance; any presentation of disagreeable facts in order that their cause and course may be scientifically determined mistaken for attacks; any straight-

forward comparison of one thing with another mistaken for prejudice and unbrotherliness.

This is a part, a great and a sad part, but a most necessary part of the student's Theosophical education in work and duty. Its unanticipated resultant to himself is to increase his perception that "to live to benefit mankind" *is* the "first step" of Occultism; is to convince him that "to *practice* the six glorious virtues is the second." For the one concerns his motives, the other his relations.

His Theosophical education so far progressed, his conception of Theosophical work and duty so far clean and clear, the fourth step on the Path is open within him: all that he has hitherto seen outside, in others, his fellow-Theosophists, he now realizes is active, fiercely active, in himself. A new meaning, a new validity, in such words as Brotherhood, Duty, Discrimination, *Chelaship*, appears as written in letters of fire within him.

From these brief considerations on Theosophical work and duty, the reader is invited to turn to two articles, written many years ago, on this very subject—a subject of supreme and therefore of enduring interest to every student.

"What Are The Theosophists" was written by H. P. Blavatsky and appeared in Volume I, Number 1, of *The Theosophist,* October, 1879. It appeared at an important juncture—for the information and help of the Theosophists of India in particular; for all students in general.

"Theosophy: A Letter From A Friend" was published by Wm. Q. Judge in *The Path,* Volume I, Number 2, May, 1886. It also appeared at an important point—the renaissance of Theosophical work and duty in America. Who the "Friend" from whom the "Letter" came has never been disclosed, but its content may afford an indication to the intuitional-minded. The concluding "Note" was written by Mr. Judge.

We commend the thoughtful and repeated study of these two articles to all students everywhere who may be confused or inquiring as to their basis and method for Theosophical work and Duty.

WHAT ARE THE THEOSOPHISTS?

ARE they what they claim to be—students of natural law, of ancient and modern philosophy, and even of exact science? Are they Deists, Atheists, Socialists, Materialists, or Idealists; or are they but a schism of modern Spiritualism—mere visionaries? Are they entitled to any consideration, as capable of discussing philosophy and promoting real science; or should they be treated with the compassionate toleration which one gives to "harmless enthusiasts"? The Theosophical Society has been variously charged with a belief in "miracles," and "miracle-working"; with a secret political object—like the Carbonari; with being spies of an autocratic Czar; with preaching socialistic and nihilistic doctrines; and, *mirabile dictu,* with having a covert understanding with the French Jesuits, to disrupt modern Spiritualism for a pecuniary consideration! With equal violence they have been denounced as dreamers, by the American Positivists; as fetish-worshippers, by some of the New York press; as revivalists of "mouldy superstitions," by the Spiritualists; as infidel emissaries of Satan, by the Christian

Church; as the very types of *"gobe-mouche,"* by Professor W. B. Carpenter, F. R. S.; and, finally, and most absurdly, some Hindu opponents, with a view to lessening their influence, have flatly charged them with the employment of *demons* to perform certain phenomena. Out of all this pother of opinions, one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear.*

But, if the Society has had its enemies and traducers, it has also had its friends and advocates. For every word of censure, there has been a word of praise. Beginning with a party of about a dozen earnest men and women, a month later its numbers had so increased as to necessitate the hiring of a public hall for its meetings; within two years, it had working branches in European countries. Still later, it found itself in alliance with the Indian Arya Samaj, headed by the learned Pandit Dayánand Saraswati Swámi, and the Ceylonese Buddhists, under the erudite H. Sumangala, High Priest of Adam's Peak and President of the Widyodaya College, Colombo.

He who would seriously attempt to fathom the psychological sciences must come to the sacred land of ancient Aryâvarta. None is older than she in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its weird secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Aryâvart. The unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment's thought, and it will vanish in time like so many other unproved hypotheses. The line of philosophical heredity, from Kapila through Epicurus to James Mill; from Patánjali through Plotinus to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are *not,* it will become incumbent upon us now to show what they are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought, that it has recently been conceded in the Allahabad *Pioneer* (Aug. 11th, 1879), an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who "intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt" (spiritualism) which has "latterly disturbed this conviction." To a large number of persons, including many of high culture and intelligence, it adds, "the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hypotheses in favour of the idea that among the 'sages' of the East . . . there may be found in a higher degree than among the more modernised inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is one of the chief aims and objects of our Society, the editorial writer remarks

that it is "the only direction in which, it seems to us, the efforts of the Theosophist in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope that their professions of interest in Oriental philosophy . . . may cover a reserved intention of carrying out explorations of the kind we indicate."

While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the work of Ammonius Saccas, and make various nations remember that they are the children "of one mother." As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—"*as a body*—Nothing." The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But, when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another. Some incline toward the ancient *magic,* or secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, or only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there are even those who call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which philosophers may deny, he would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause *ad infinitum,* as each in its turn became logically transformed into a result necessitating a prior cause, until they have

thinned the Eternal into a mere mist. But even they are not atheist in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for once that they cannot free themselves from the conception of the abstract ideal of power, cause, necessity, and effect, they can be considered as atheists only in respect to a personal God, and not to the Universal Soul of the Pantheist. On the other hand the bigoted sectarian, fenced in, as he is, with a creed upon every paling of which is written the warning "No Thoroughfare," can neither come out of his enclosure to join the Theosophical Society, nor, if he could, has it room for one whose very religion forbids examination. The very root idea of the Society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature, whether materialists—those who find matter "the promise and potency of all terrestrial life," or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence* the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with "an inspiration of his own" to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact,* physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion—towit: a religion willing to be judged by the same tests as it applies to the others. Those books, which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming a direct revelation. And, as this Society which allows the widest sweep in the realms of the pure ideal, is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere. Despite all their lack of a higher spiritual intuition, the world's

debt to the representatives of modern physical science is immense; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher, the Rev. O. B. Frothingham, against those who try to undervalue the services of our great naturalists. "Talk of Science as being irreligious, atheistic," he exclaimed in a recent lecture, delivered at New York, "Science is creating a new idea of God. It is due to Science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to Science, because it is disabusing us of hideous illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see. . . ."

And it is also due to the unremitting labors of such Orientalists as Sir W. Jones, Max Müller, Burnouf, Colebrooke, Haug, St. Hilaire, and so many others, that the Society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world; and, a like brotherly feeling toward its Hindu, Sinhalese, Parsi, Jain, Hebrew, and Christian members as individual students of "self," of nature, and of the divine in nature.

Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the State. The Society, modelled upon this constitution, may fairly be termed a "Republic of Conscience."

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom, "Honour thine own faith, and do not slander that of others;" echoed back in our present century, in the "Declaration of Principles" of the Brahmo Samaj, which so nobly states that: "no sect shall be vilified, ridiculed, or hated." In Section VI. of the Revised Rules of the Theosophical Society, recently adopted in General Council, at Bombay, is this mandate: "It is not lawful for any officer of the parent Society to express, by word or act, any hostility to, or preference for, any one section (sectarian division, or group within the Society) more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world." In their individual capacity, members may, when attacked, occasionally break this Rule, but, nevertheless, as officers they are restrained, and the Rule is strictly enforced during the meetings. For, above all human sects stands Theosophy in its abstract sense; Theosophy which is too wide for any of them to contain but which easily contains them.

In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it

makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labor; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

Such is, then, the Theosophical Society, and such its principles, its multifarious aims, and its objects. Need we wonder at the past misconceptions of the general public, and the easy hold the enemy has been able to find to lower it in the public estimation. The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying, his enemies and slanderers have undisturbed opportunities. But time cures all and lies are but ephemera. Truth alone is eternal.

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light thrown upon the darker problems of the inner man, we will speak later on. Our object now was but to prove to the reader that Theosophy is neither "a new-fangled doctrine," a political cabal, nor one of those societies of enthusiasts which are born to-day but to die to-morrow. That not all its members can think alike, is proved by the Society having organized into two great Divisions—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man's thought, infinitely various as are its manifestations, is not all-embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one Central and absolute Truth are infinite. Hence, we occasionally find even the greater philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticism of posterity. But as all work for one and the same object, namely, the disenthralment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each—the great ones as well as small—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favor can lay at least his mite upon the one altar of Truth.

THEOSOPHY

[*A Letter From a Friend.*]

DEAR BROTHER:

"It rejoices us all here more than I can tell you, to know that you have made such a start in America with Theosophy. We have had so many things to pull us back, that it has been quite as much as we could manage to keep our heads above water, and this not so much from the action of our enemies as from the apathy of our friends. It is strange to me to see how little faith there is in the power of truth, even among those who ought to realize this most strongly. Why should we fear and fold our hands when men speak evil of us or of the cause, why should we imagine that any attack on individual members can affect the position we take as a group or that theosophy can be endangered thereby? How few understand what theosophy is; they look upon it as solely an intellectual movement that can be damned by the folly of its adherents; they little dream of the strength that underlies the apparently inconsistent workings of this manifestation of truth which we call the Theosophical Society. And there is one thing which I believe establishes more than any other the fact that the Society as a whole has true vitality within it, and that is the visible action of Karma in its developments.

"See how the mistaken value given to phenomena in the early history of the Society, brought immediately its Karmic development in the troubles then, and whenever any undue importance has been given either to individualities or any particular line of practice, it is always on that particular point that the next attack comes. So that while fully realizing that as an organization, the T. S. is defective in some things, I yet believe that there is a power within it that will purge it from its defects and carry it on in spite of the attacks of its enemies and what is worse still, the follies of its friends. What I do feel more and more is the necessity that we should remember and constantly keep before us what it is we are working for and not think we accomplish our end when we number our converts in the world of fashion, and gather around us men and women who vainly hope for psychic powers and the arts of fortune telling and reading the future. I do not fear black magic in our midst, but I do feel very strongly that there are many who will sink to the level of mere wonder-seekers and that they will become the prey of elemental influences.

"What can be done to make men realize, as you say, a sense of universal brotherhood and the true meaning of Theosophy? Well, let us join you in America and the few here who do realize that psychism is not spirituality, and let us try to stir the hearts of men with the living truths of Theosophy.

"I am most anxious, and have been for a long time, that we should address ourselves to another stratum of society than that (the intellectual and the fashionable) which we have sought. It is not that I would depreciate intellect; if I err in that matter it is in putting too much stress on intellectual development. But I am beginning to realize that the lower intellect can only deal with physical facts and that it can never develop ideas; these can only be apprehended by the higher intellectual faculties, and the ethical and emotional nature of man has also its higher and lower aspects.

"I wish very much that we had a literature calculated to appeal to the general masses, and I think that we should resolutely turn our attention to

this object. I think the little book that Dr. Buck has just published very useful and I should be glad to see many more such little works treating of the various points of doctrine such as Reincarnation, Karma, etc. It is also encouraging to see such efforts as that contained in the small book lately out —*What Is Theosophy?* Doubtless, in connection with that, for it seems to have been written for the author's children, you will call to mind what was written by one of the adepts, not so long ago: 'there is a great likelihood that the sons of theosophists will become theosophists,' and will quite agree with me in the idea that we need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary common sense minds, who are really fainting for such mental and moral assistance, which is not reached by the more pretentious works. Indeed, we all need this. It is fortunate that we have been able to live through the tide of mere psychism and bare intellectuality which threatened nearly to swamp us. And you know to whom we owe our escape, and now, that there are ten or twelve members left who are prepared to work on independently of perturbation, I think it a clear gain. What does it matter to us whether H. P. Blavatsky has or has not fulfilled all of her duties, or whether investigation has cast doubt into the minds of some. In so far as she has done her duty, her work will remain, and if perchance she has come to the end of her capabilities—which I do not admit—it is for us to carry on what she has thus far done.

"In America I hope you will not fall into running after wonders and psychic gifts to the detriment of true philosophical and moral progress.

"Believe me to be, fraternally yours,

A."

NOTE.—The whole of this letter should be carefully studied, and in particular the point that Karma brings its attacks just on the point or persons where or by whom stress has been laid on phenomena. It may be accepted as almost axiomatic by our members, that if any group or single person has paid too undue attention to phenomena, to astralism, psychism, or whatever it is called, there will develop the next trouble or attack upon the Society. It has been authoritatively stated by one of the great Beings who are behind this movement, that *it must prosper by moral worth and philosophy, and not by phenomena.* Let us well beware then. Phenomena, powers—or *siddhis,* as the Hindu say—are only incidental. Our real object is to spread Universal Brotherhood, in which task we necessarily explain phenomena, but the Society is not a *Hall for Occultism,* and that has also been asserted by an adept in India in reply to letters written him by certain well-known Englishmen who desired to establish a Branch then which should control all literature and phenomena. There are no secrets to be given out to any select persons, for no one receives a secret inaccessible to the rest, *until he has acquired the right to it,* and the proper sense to know when and to whom it is to be given out. —[ED.]

AMONG FRIENDS

"BUT why New York?" asked Doctor earnestly. "Why not San Francisco, Chicago or Cincinnati—or any other major American city for that matter?" A slanting sunshine sifting down through the pine boughs touched his spectacles and danced to the vigorous nods of the speaker as he continued, half jesting, "I suppose there is some special 'occult' reason for that."

"Well, perhaps there is," remarked Mother quietly.

"And a lot of good physical plane reasons, too," added Pilgrim, as he reached over and gave Doctor a reassuring pat. "I've been wandering with a purpose for the last two years, and if ever a city needed and was ready for a vigorous living Theosophy in place of a diluted, distorted or moribund one, it is the great American metropolis," and Pilgrim's eyes gleamed with a martial spirit.

It was assuredly a gathering of the Clans. Work was planning for the coming season. The Family was seated under the singing pines where the pungent needles laid a soft brown carpet and the fresh sweet breeze and mellow sunshine merged to distill a harmonizing incense from the cleansing fragrance.

And not alone the immediate Family—for in the conclave were relatives, "in-laws," friends and friends' friends. There was Mrs. Crystal, for instance, and Mrs. Crystal's brother—"Sister Laura is a psychic of no mean ability," he is wont to tell you *sotto voce* after Mrs. C. has said her cryptic say. There was the Judge, sage adviser in many a theosophic crisis; Mr. Browser, who can give you the exact quotation, and give it *right*. Present also was Mr. Quester, silent but relentless joiner of every "cave," lodge, order and society that Karma brings his way; Mr. Prism, who sees the good in everything, and is so concentrated as to vision that he cannot see the bad; Mrs. Prism, a Christian wife—and others. Curled up in the lap of ample Mrs. Crystal was Bobby, angel child.

"Now, Pilgrim, how can you speak so intolerantly," protested Mr. Quester. "Why, the last time I was in New York I met a man who took me into a certain Grotto, and"—Mr. Quester gulped nervously—"well, anyway, the teachings are most theosophical, or almost so."

"Yes, indeed," affirmed Mr. Prism benignly, "I've seen some of their literature myself—beautiful sentiments, if you can just take them in."

"They took you in, all right, Hiram," remarked Mrs. Prism crisply, "and you know you had promised that hundred dollars to my missionary fund."

"H. P. B. started in New York," hastily interposed Mr. Browser; for the Prisms, especially Mrs. P., are a bit wordy, if once they get the lead. "The first meeting was November 17th., 1875. H. P. B., Mr. Judge and the Colonel—the three Founders—were all there. And, you know, Mr. Judge worked for years at 144 Madison Avenue."

"But 'where are the snows of yester year'?" quiered Mrs. Crystal, in her high, clear voice. "I was told to inform you," she continued, with a far-off look in her rather prominent eyes, "that you must go on, go on, go on with the work. All signs favor and"—Bobby's sudden twistings in her lap almost upset the good lady—"the astral path is already clear," she added hastily—"Lie still, can't you, darling child."

"Astral fiddlesticks!" snorted Doctor. And then, with a laugh so hearty and withal so friendly that it took all the sting out of his words, "You'll be telling us next that the Manu, or the Great Manitou, or the Third Logos—or some other innocent by-stander—has a nest all built for us on the inner planes in the great city."

"Sister Laura is a psychic of no mean ability," said Mrs. Crystal's brother warmly, in the Judge's ear.

"Certainly, Algernon," agreed the Judge gravely. "She surely sees and hears some remarkable things. Now if she'd only brush that ant off Bobby's nose——"

"But why New York?" insisted the aggressive Doctor.

"Why *not* New York?" returned Pilgrim spiritedly. "The greatest city in the United States; millions of people; almost every nationality under the sun; under an economic pressure so great that human existence is nearly at the breaking point, and more thoughtful minds are casting about in every direction for an explanation—and a way out." Pilgrim paused for a moment and looked at the Judge expectantly.

"Point one, for New York," said the latter, with a decided nod. "Anything more, Pilgrim?"

"You know as well as I do, friends," continued Pilgrim, with an earnest glance that seemed to include every member of the little group, "what an influence New York has on all the rest of the country. For instance, 'a New York success' in dramatics is usually a national success; what is done by New York society is copied all over the country; New York styles set the fashions for men's and women's dress; New York's business ways, alas, strike the keynote for the nation's business. It is the literary centre, the art centre, the music centre—I almost said: the religious centre. But of course, there isn't much religion in New York.

"The point I want to make is this," he continued, driving his words home with a long, slender fore-finger, "the establishment of a centre of living Theosophy, pure and simple and impersonal, in New York City and the building up a strong lodge of *real* Theosophists—free from psychism, astral gossip, and other mediumistic taints—students who will not dilute the true effort and teaching to pander to current Christian prejudices; who are no 'psychic researchers'; who don't want a 'miracle club'; who don't want 'powers' for themselves, and who are not working for themselves——"

"Why, what *would* they want, Pilgrim dear?" interrupted Mrs. Crystal.

"To study and learn Theosophy, so that they can *live* it," was the stern answer. "To fit themselves to be the better able to help and teach others. Most students won't study the real teachings; they want to *read* psychic twaddle, pseudo-science and the thousands of pages of the 'sweetness and light' variety issued in the name of 'Theosophy,' with the author's personality very much in the lime-light. But if an earnest band of real students and workers can be developed in New York City, their influence and example will radiate throughout the entire Eastern United States, and thence roll Westward to meet the similar waves from our California work."

"'Philosophy and conduct'—that was what H. P. B. said students needed," said Mr. Browser, as Pilgrim finished and relaxed once more upon the soft pine needles. "That's just another way of saying exactly what Pilgrim has pointed out."

"Point two," said the Judge, checking off his fingers. "Anything more, Pilgrim?"

"Well, I've thought a lot about this," answered the latter, straightening up again. "She said—H. P. B. said—that the real work was to make a change in the *Buddhi-Manas* of the *race*. Surely if any city is a melting-pot for the production of the new race said to be forming in the Americas, it is polyglot New York. Where better can an extension of our present efforts be located; where better build a centre for spreading the Truth?"

"Point three, and enough," declared the Judge. "New York it is, Pilgrim, so far as my judgment is concerned."

"Me, too," affirmed Doctor earnestly. "But you suggested there was an occult reason, too, Mother—what have *you* got to say for yourself?" and Doctor tilted his head on one side rather jauntily—a way he has when he thinks he is teasing a certain Doctor's wife.

"The vibrations, the vibrations!" exclaimed Mrs. Crystal dramatically, before Mother had a chance to answer. "The cosmic vibrations! Ah, I can feel them right here!" clasping her hands over her solar plexus—a bit sooner than she had expected to, no doubt, as Bobby the squirmer, roused by her declamation, planted one stoutly shod foot amidships and began to push.

Everybody laughed—how could they help it? Everybody but Mrs. Crystal's brother, who moved nervously and began, "Sister Laura is a——"

"We know, Algernon," interrupted Doctor. "Now you keep quiet and let's hear what Mother has to say."

"Well, dear folks, do you love your Country?" Mother flushed a little but went on steadily. "I mean, do you love what your Country was established for—and, alas, has strayed from—to stand as a real example of practical brotherhood for all the world to see and to follow?

"If you do so love it, you will fight for it—and thus for all the world. That's what our New York centre will mean, including all of Pilgrim's well-considered reasons," she added, turning to her old friend with a brooding smile.

"A change is coming; it will almost break the nation. The pressures, social and economic, are too great; religion in the sense of any holding power has vanished; materialism is so seated that we hardly recognize it any more—in science, in religion, in education—it's all 'business,' which has its rightful place in a true civilization, of course, but that place is not *the whole place*. There will be a breaking-up, a revolution—how terrible who can say. Europe is now on the brink; we cannot expect to remain exempt. This very New York work of ours, if we do all we can and the best we know how to do, can under Masters' beneficence serve as an amelioration; for the truths set forth and ramifying in the thought of the day will give men's minds ideas to work on when 'ways out' of the general difficulties and distresses are being sought. What is it Mr. Judge wrote, Mr. Browser?"

"You mean that prophecy, Mother? Well, let me see—it's on the left-hand page of the first volume of *The Path*, about May, 1886. Oh, yes, and he reprinted the same thing in October, 1892, in an article, 'The Signs of this Cycle.' The part I think you want goes something like this:

"'. . . No matter about dates; they are not to be given; but the facts may be. This glorious country, free as it is, will not long be calm: *Unrest* is the word for this cycle. The people will rise. For what, who

can tell? The statesman who can see *for what* the uprising will be might take measures to counteract. But all your measures can not turn back the iron will of fate. And even the City of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers, and the noise of the gathering clouds, of the future, take notice; let them read, if they know how, the physiognomy of the United States, whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be. But enough. Theosophists can go on unmoved, for they know that as Krishna said to Arjuna, these bodies are not real man, and that "no one has ever been non-existent nor shall any of us ever cease to exist." ' "

"Thank you, Mr. Browser," said Mother quietly. And then turning to Doctor, who nodded his understanding, and with a glance that included all the rest, she added, "And now we all ought to think of these things, and in thinking *try*. 'To live to benefit mankind is the first step.' We aren't trying to get anything for ourselves—no false psychic powers, Laura," looking at Mrs. Crystal, "nor to build up an organization as such, nor to be 'leaders' or become 'initiates.' We are just trying to do Masters' work—H. P. B.'s work, Mr. Judge's work; and to point to Them and Their teachings. If we can do just that, simply, steadily—and most of all, impersonally—all the rest will take care of itself."

There was a silence, and not an empty silence. Even the breeze vanished and in the fragance of the sun-warmed pine needles could be sensed a subtler fragrance—that came—and was gone.

"I want my dinner," came a childish treble from Mrs. Crystal's lap.

"On to New York!" shouted Doctor, springing up and grabbing Bobby, who swarmed up shoulder-high, riding gleefully through the pines to the great brown house just beyond them.

"I believe it will be a *good* thing," said Mr. Prism chattily, as the little group started houseward at the sound of the distant luncheon bell.

"No doubt you do, Hiram," snapped Mrs. P. *"We'll* spend the winter in Los Angeles."

THE HIGHER SOCIALISM

Man is himself his own saviour as his own destroyer. He need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom, which warns man to forbear accusing *That* which—

. . . . . .

"Just, though mysterious, leads us on unerring
Through ways unmark'd from guilt to punishment . . ."

—which are now the ways and the high road on which move onward the great European nations.

Secret Doctrine, I, 644.

IT IS acknowledged on all hands that our civilization is on its trial. Breakdown and reconstruction of that civilization is on everybody's lips. As our civilization and age are supposed to express the spirit of Democracy in all fields of activity, it might rightly be surmised that Democracy is on its trial and that for the purposes of right reconstruction the true inwardness of democratic principles should be understood and fearlessly applied. There is a tendency abroad, in the world which has seen the downfall of the Autocracy of the Kaiser and the Czar, to forget the lessons of the catastrophe of the last few years; even there are some who sitting in the seats of the mighty give expression to the conviction which may well be put in the words of Ibsen—"the damned compact majority is always in the wrong." In the expression of this tendency and of this conviction of influential leaders of thought lies the test of Democracy and the civilization of the day.

One panacea is offered to us on the other hand—the rule of the proletariat: Democracy applied with vengeance to men of matter living in a world of senses. Marxian theories elaborated to suit the blood-brown fields of Europe, have brought into existence a species of socialism in which those who talk of dreams without dreaming, and even some intelligent thinkers, see the redemption of our Civilization.

To the intelligent Theosophical student the emergence of socialism in the future is not only a hope but a certitude. Just as at the birth of the age of Democracy, misunderstanding of Ideals and Principles brought about a subversion of Democracy, so also the misconstruction of the fundamentals of true Socialism will endanger the future Civilization in all its branches. That Socialism is bound to prevail in the future is not a matter of doubt with any intelligent student of historical evolution or of Theosophy, but ours is the task as Theosophists to strike the note of warning against the wrong type of socialism and to indicate the principles of the right kind. The study of Theosophy enables us to come to a realization of a higher type of Socialism than that which modern politicians, economists and socialists know of. To the temperament of that Socialism, blood-shed and warfare are foreign. That Socialism is based not so much on economic and political laws, as on moral and spiritual ones. It is the Socialism which gives and does not grab, which loves and does not hate. It is the Socialism that does not desire to push itself into a position of power where it will be a ruler over socialists and non-socialists, but it is a Socialism which brings peace and enlightenment to all alike. It is the Socialism that does not bring the proletariat to power but brings all unto the Kingdom of true Fraternity—the *Common* welfare. It does not endeavor to level all by the process of pulling down those who stand at the upper rungs of the ladder of progress, but it seriously endeavors to raise all to as high a level of society as the highest among us have reached.

This Higher Socialism is based on the law of Universal Brotherhood. The Socialistic ideas prevailing to-day in the West also speak of the doctrine of Brotherhood, but that Brotherhood is a Brotherhood of bodies, a Brotherhood of feelings, a Brotherhood of mind, in short a Brotherhood of matter; the Higher Socialism does not believe that it is possible to defy the laws of nature and produce a brotherhood of matter and forms, but it does believe in the possibility, nay in the certainty, of fashioning a Brotherhood of Spirit and Soul. We cannot make all people equal in mind and in bodies, but we can make all people equal by giving them an equality of opportunity to make progress as souls. This equality of opportunity is to be given to the Brotherhood of Souls, who in manifestation differ in intellectual and moral capacity, in faculty of expression and in efficiency of labour.

We therefore believe in a kind of spiritual Socialism, that observes the fundamental law of love against hate, that works not according to the principles of the rights of man, but on the basis of the Duties of man. The Socialism that we want to support is the Socialism that is based on the true international principle and does not express itself in a one-sided love for one's own country without regard to its being in the right or in the wrong, but a love that will set our own country right if it is in the wrong. We believe in the internationalism that will bring peace and harmony to the various classes in all the countries of the world. That Higher Socialism affirms that there are no small countries and no big countries, but that that country is really big which is living according to the principles of Brotherhood, according to the law of love, that is providing opportunity for all, nationally and internationally.

Socialism ordinarily talked about deals with those who are poor in the riches of the world and therefore is regarded as the science of economics. Higher Socialism deals with poverty of many types. It stands for the removal of poverty not only of money but also of mind and of morals. The Higher Socialism taxes not only silver and gold, but also taxes the silvery qualities of the Heart and the golden faculties of the Head. It supplies the need not only of the economically poor and the dweller in the slums, but also of the mentally and morally poor and of those who dwell in the slums of the spirit and the soul. From every one according to his capacity and to every one according to his needs, is applied not only to those who work by hands, but also to those who work by heads and hearts. The Higher Socialism does not deal with the labour market but deals with intelligent aspiring human Souls who cannot live by bread alone.

The Brotherhood of Souls implies therefore the understanding of differences in manifested nature from a new point of view. In the materialistic world Brotherhood is often understood as equality of all men. In the world of differentiation this is not so; our vision of the world of differentiation is partial and not complete. For instance, in the economic world all men can never be equal; there will always be some who are rich and others poor; some wise and others less so; some good and others bad; some who are born creative geniuses and others born congenital idiots. But when we take a complete view of the world of manifestation in which a myriad differences leap to the eye, and when we see these differences in the light of Spiritual Wisdom, we find that there *is* an equality, for all men are rich and poor at the same time; that some are rich in one portion of their universe while they are poor in others. The Higher Socialism tries to manifest the power of this Spiritual

Brotherhood in which each man is apparently different from the other and yet both are identically the same with all.

The Higher Socialism not only shows the equality of all men who are bound together in Spiritual Brotherhood but also shows the Brotherhood of all nations along the same line of reasoning. There are no small and great nations, there are no big powers and minor principalities, but each kingdom and nation is a Spiritual Entity capable of discharging its own duties to itself and to others, fulfilling its mission for the good of all. Each nation has a message to give to the world for the edification, inspiration and illumination of other nations, and in giving that message it earns for itself the privilege of learning from the messages of other nations.

The above may be regarded by some as a mere vision of an impractical idealist, but it is the dreamers of dreams who in the realm of higher politics become *practical* mystics, the saviours of nations and peoples. H. P. Blavatsky was such a practical mystic though she never engaged herself in the petty struggles of party politics; and her wonderful message to her students and followers brings its Great lessons even after the lapse of over 30 years. In her stirring message to the American Convention of 1891 she pleaded for the *"Practical realization of Theosophy"* and added:

> *"Practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."

Are we as Theosophists to sit idly by in face of this great tragedy of the world, or are we to take our legitimate share and burden in reconstruction on the above Spiritual basis of our Civilization and thus usher in an era of Peace and Prosperity coupled with advancing Knowledge and growing Wisdom?

Such reconstruction is possible, for History repeats itself ever on a higher spiral and what has been in ancient *Ayodhya,* can once more be made to appear in our own day and generation. What was that? Let us quote a few verses from the *Ramayana:*

"Peaceful lived the righteous people, rich in wealth, in merit high,
Envy dwelt not in their bosoms and their accents shaped no lie.

"Fathers with their happy households owned their cattle, corn and gold,
Galling penury and famine in Ayodhya had no hold.

"Neighbours lived in mutual kindness helpful with their ample wealth,
None who begged the wasted refuse, none who lived by fraud and stealth!

"And they wore the gem and earring, wreath and fragrant sandal paste,
And their arms were decked with bracelets, and their necks with *nishkas* graced,

"Cheat and braggart and deceiver lived not in the ancient town,
Proud despiser of the lowly wore not insults in their frown,

"Poorer fed not on the richer, hireling friend upon the great,
None with low and lying accents did upon the proud man wait!"

STUDIES IN THE SECRET DOCTRINE

THE WRITER OF THE SECRET DOCTRINE

1. "Theosophy is the sub-stratum and basis of all the world-religions and philosophies taught and practised by a few elect ever since man became a thinking being."

Theosophical Glossary (Original Edition, 328).

2. "Wisdom-Religion was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy."

Key to Theosophy (O. E., 6).

3. "Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great Adepts exists to this day in the secret crypts of libraries belonging to the Occult Fraternity."

The Secret Doctrine (O. E., I, XXXIV).

4. "The members of several esoteric schools . . . claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and type: all the works, in fact, that have ever been written, in whatever language or character, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus and Devanagari."

The Secret Doctrine (O. E., I, XXIII).

5. "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern Adepts and study of their Science."

Isis Unveiled (O. E., I, V).

6. "The writer (H.P.B.) loves them (Ancients) and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it."

The Secret Doctrine (O. E., I, XXXVI).

7. "What I do believe in is: (1) the unbroken oral teachings revealed by living divine men during the infancy of mankind to the elect among men; (2) that it *has reached us unaltered;* and (3) that the Masters are thoroughly versed in the science based on such uninterrupted teaching."

Lucifer (Oct. 1889, p. 157).

8. "The Secret Doctrine is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century."

The Secret Doctrine (O. E., I, XXXVIII).

9. "No Master of Wisdom from the East will himself appear or send anyone to Europe or America . . . until the year 1975."

Preliminary Memorandum; Quoted in THEOSOPHY, Vol. I, p. 455.

THESE nine statements are from the pen of a Russian woman who earned for herself the title of "The greatest impostor of the 19th century" and made "scientific researchers" declare that "The foundation of her whole Theosophical teaching is a mere lie."

That was over a quarter of a century ago. More than ever her philosophy and teachings, for which she disclaimed all proprietary rights, crediting her eastern Masters with their merit and wisdom, are in a greater demand.

That Russian woman bore the name of Helena Petrovna Blavatsky. There is hardly any other name round which such storms raged from 1875 to this day. Not mere criticisms, not only attacks, but death-blows were levelled at her character, teachings and work, yet these have survived to inspire

and illumine the hearts and minds of men, though she herself has become invisible to the eyes of flesh.

H. P. Blavatsky has written two large works each in two volumes comprising thousands of pages—*Isis Unveiled* and *The Secret Doctrine.* They discuss out-worn theology and modern science; they treat of philosophy, speculative and practical; of symbols, emblems, myths; of every branch of advancing "exact" science; of the birth and evolution of solar systems; of the origin and genesis of collective humanity; of races of mankind, ethnological and psychological; of man, physical and psychical and spiritual; of matter and mind and soul; of languages and crafts unknown or little known or wrongly known; of ancient traditions and modern culture; of gods and atoms; of solar physics and occult chemistry; of chronology and calendars, old and new; of the science of numbers; of Indian *Puranas* and Egyptian Pyramids; of lost continents and legends of surviving ones; of—glance at the *Contents* of these four Volumes and at the *Index* to each of the two works.

But something more: H. P. Blavatsky was a prodigious writer of magazine and newspaper articles in French and English besides in her own mother-tongue of Russian. Not only on spiritualism and mysticism, on occultism and occult arts, but also on magic and masonry; on *yoga* and *yogis,* on dying tribes of *Todas* and *Mulakarambhas* and modern movements like *Arya* and *Brahmo Samaj;* on Indian metaphysics and European hierophants; on dreams and facts, on phenomena, physical and psychical, on Jews and Gentiles and Heathens and Christians. Read by her, *A Modern Panarion, The Caves and Jungles of Hindustan,* turn over the numerous volumes of *The Theosophist, Lucifer, The Path,* and several other periodicals and make note of the variety of subjects handled; their masterly treatment.

If you desire a connected, sequential, lucid presentation of her system of thought read *The Key to Theosophy.* Do not stop there. Procure a copy of *The Voice of the Silence.* This pocket book contains wisdom of priceless value. If it is too deep in its philosophy, ponder over its ethics. If these too are impossible or difficult of practical realization, read it as a literary production and be charmed by its rhythmic cadence and beauty of language. The poet's heart, the philosopher's mind, the prophet's power reveal their beauty and acumen and energy.

"The greatest fraud of the 19th century!"—Oh! that we had more of them.

But those nine statements? How can an intelligent 20th century person accept them? A system "which is as old as thinking man;" which is "the last word of possible human knowledge;" which has "reached us unaltered;" all *via* this Russian woman? "Impossible"—exclaims the modern man. How egotistic and ludicrous that a book of two volumes "contains all that can be given out to the world in this century," and what a playing the prophet—"No Master of Wisdom from the East Himself will appear or send anyone to Europe or America . . . until the year 1975."

And yet—she talks of "proofs," and "authentic records," and "a complete chain of documents," and the existence of "the teachings of all its great adepts." Shall we not seek for all these? Shall we not demand the proofs and the records and the documents and the teachings which "exist to this day in the secret crypts of libraries belonging to the occult fraternity?"

H. P. Blavatsky would have us reject the view that her teachings are of

the nature of revelations. She says: "These truths are in no sense put forward as a *revelation;* nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history." (S. D. Vol. I, Original Edition p. vii.) In the *Key to Theosophy* it is further stated:—

> "Are we to regard Theosophy in any way as a revelation?
> "In no way whatever—not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, *superhuman beings;* but only in the sense of an 'unveiling' of old, very old, truths to minds hitherto ignorant of them, ignorant even of the existence and preservation of any such archaic knowledge."

Thus H. P. Blavatsky's system of thought, to quote her own words applied to spiritualism, "gives us facts that we may investigate, not assertions that we must believe without proof."[1] With a clarity and an emphasis which are unmistakable she says in her *Key to Theosophy:* "As all theosophists have to be judged by their deeds and not by what they write or say, so *all* Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward."[2] And the S. D. itself says: "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority."[3]

Here is a somewhat novel position: we are offered proofs, are implored to examine and judge, to investigate and ascertain; not to believe in any revelations but to test and check and verify teachings on their own merit. If that is not a scientific attitude, what is?

Believers and sceptics become blind believers and unreasonable sceptics when they fall prey to fanaticism. Our task here is to study, to examine, to judge; to investigate relentlessly but honestly; to believe nothing unless the proof is found, but also not to reject anything when that proof is obtained. Not by the way of phenomena but by that of philosophy; not swayed by the personality but by adhering to principles; not by blind faith but by illumined reasoning; not by argumentation but by meditation; not by foolish credulity but by intelligent cooperation; not proceeding from the teacher to the teachings but examining the consistency, the logic, the inherent truth, the reasonableness and the completeness of the teachings themselves. Throw the light of all available knowledge on the teachings; throw the light of these teachings on all available knowledge; by mutual comparison and keen criticism judge the teachings of H. P. Blavatsky.

Truth is sacred and can therefore stand the attack, sacrilegious and severe. H. P. Blavatsky invites this searching examination. Blind believers do her a disservice when by example or precept they discourage the attitude of critical questioning. Ours the mission to examine and cross-examine this witness from the Occult World of Ancient Adepts; ours the task to endeavor to break her evidence and to encourage others to do so. If such statements as the nine quoted above are unprovable then as honest men and women we must reject this "messenger" and consign to consuming fire her falsehoods and frauds; for if these teachings are unprovable then on her own testimony, by her own standard, according to her own dicta she and her "synthesis of science, religion and philosophy" are worse than nonsense. As she herself wrote: "But this is the personal view of the writer; and her orthodoxy cannot be

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[1] *Isis Unveiled,* Vol. I, p. xi.
[2] *The Key to Theosophy,* p. 300.
[3] S. D. Vol. I, p. xix.

expected to have any more weight than any other 'doxy,' in the eyes of those to whom every fresh theory is heterodox until otherwise proved." (S. D. Vol. II, Original Edition p. 438.)

Knowledge and not belief is what H. P. Blavatsky offered. If today the world of knowledge does not to a greater extent examine her teachings it is because her many followers are denizens of the world of belief; alas! even a greater number, adopting the appelation of her system of thought, display crass ignorance of it.

An impartial and critical study of her system of thought, not with a desire either to prove that she is right or to prove that she is wrong, but to find out what her teachings are: that is what is wanted. Do they solve the intricate problems which confront us? Do they illuminate our intelligence? Do they satisfy the yearnings of the human heart? Do they inspire us to a noble life-struggle, to a greater altruism, to a grander selflessness? Above all are they in harmony with the established facts of ancient science, proven laws of ancient ethics, profound truths of ancient philosophy? Do they illumine the obscure and make known that which is unknown today but which has been fully known in the past? While performing such a miracle, do these teachings clearly convey through their innate and inherent nature that they have escaped the fault, and the degeneration it brings, of their teacher's *ahankara,* egotism, which incarnates in the teachings? Richter the German thinker once wrote:—"I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead." Has Mme. Blavatsky done this? These are the tests. Along such lines the proofs must be sought.

The method of such testing is shown to us by Mme. Blavatsky. In *Lucifer* Vol. I, p. 431 she says:—

> "Theosophy is divine knowledge, and knowledge is truth; every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement. However small the particle of gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing *is not,* as to learn what it *is.*"

Is she "the greatest impostor of the 19th century"?

Is she The Messenger of the Ancient Fraternity to the century which dawned in 1875?

The answer to these questions must not be sought in the incidents of her life, in the criticisms of her opponents or the praises of her followers, nor even in the opinions of the reviewers of her books, favorable or adverse, but in her teachings themselves.

If the answer is to be sought for, then listen to these words:—

> "To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible."
>
> Key to Theosophy, *Preface.*

AN HONEST UNIVERSE

THERE is that in us which is uncreate and undying, that which always has been living, always has been acting, always has been sowing, and always by consequence has been reaping the harvest of that sowing. Too often, alas, the reaping reveals more tares than wheat, more thistles and thorns than figs and grapes, yet, though recognizing the prick of circumstances only too well, we do not recognize that we ourselves are the eternal authors of the cruel conditions in which we find ourselves.

We are here, environed of circumstances physical, mental, moral, psychic, intellectual and spiritual. What one of us is there whose environment is as he would have it? None; yet either that environment came about justly or it came about unjustly. If it came about justly, it is the reaping of what we ourselves sowed in the past. If it came about unjustly, it came about by trick, or by bribery, or by miracle of some superior power—some god who, without any semblance of equity, having full power, chose to use that power to make us all prisoners of what we call circumstances.

From the Theosophical point of view, birth is a reaping, but whatever the nature of the circumstances into which we were born, physical, moral, intellectual or otherwise, let us understand that it is a reaping of the mistaken, erroneous and ignorant actions in the past, and arises from limited, from finite, from transitory ideas and conceptions of the Deity, of Law, and of ourselves.

We are always seeking to dodge results that we have earned but that are disagreeable, seeking always to seize the good results of another's action, moved only by the fear of punishment or for the desire of reward. We act in ignorance—ignorance in the spiritual sense. Spiritual ignorance is to think that is eternal which is non-eternal; it is to act as if that which is impure is pure; as if that which is not soul, is soul; as if that which is evil, were good.

No man was ever made better by alms, but millions of men have been made worse. No man was ever helped by someone else doing his thinking for him; no man was ever helped by someone else doing good for him. No man cuts off his head because it aches; no man cuts off his nose to spite his face, yet in a metaphysical and moral sense, everyone of us is doing that. We cut off cognition of the world of unselfishness just so long as we make selfishness the basis of our action; we cut off cognition of the world of divine truth just so long as we make chicanery and falsehood the basis of our action; we cut off our perception of what lies in space just so long as we look on space as a void, while in truth space is more crowded than the streets of a great city.

What is, then, the barrier to the progress of mankind? It is none other than that of pride, prejudice and selfishness. When will man come to a sense of his responsibility for the conditions in which he finds himself and when will he come to a realization that no outside force—no God—made him what he is and does not prevent him from becoming what he wishes to be? Not until he has been so buffeted by circumstances that promises of rewards or threats of punishments in some future state or life after the death of the physical body no longer mean anything to him; not until a man assesses in their true relation the things and actions and circumstances of this life here on earth, is it possible to arouse in him any faintest shadow of a true idea of life. But when that time has come, when a man has become literally an agnostic in

regard to all of the things experienced in this life, when he is deaf, dumb and blind to explanations which do not explain, to measures of justice which are fundamentally unjust, measures of truth which are fundamentally erroneous because exclusive, then there is hope for him.

When a man has awakened from the lethargy of the merely familiar and is no longer content to say, "Why is this?" and to start his quest in earnest towards unknown shores, steering by the principles of eternal, unvarying, everlasting justice, the principles of immutable, unbreakable, ever-active law, the principle of one source for everything that is, seeing himself and all other forms of life as the embodiment of the one Deity, then there is hope for him. But not all the gods in the universe can make a lazy man an industrious man; the cruel kind; can make a coward brave; a dishonest man, honest. Any dishonest man can make *himself* honest, and sooner or later he will.

Those who make a study of criminals soon come to the conclusion that they are all insane; thievishness, for example, being only a kind of insanity. One may talk with hundreds of thieves of every description and never find one who knows what is the matter with him. They are all inordinately vain. Ask them how it happened that they are here in jail or in the penitentiary. "Well," they say, "if I hadn't left my finger-print on the safe;" "if the skeleton key hadn't squeaked in the lock;" "if I had waited a half minute longer the fellow would have been sound asleep." That is their explanation for getting caught. They never realize that this is an honest universe, and that there is no power in it that can keep a man from getting what belongs to him; that dishonesty—trying to get what belonged to another—was what caught them.

Now, looking at things from this standpoint, every man who believes in vicarious atonement is dishonest; he wants to go to heaven, not because he deserves it, not because he has earned it, but because he thinks he can put up a petition that will get him there. Get, then, the idea of the sterling honesty of the universe; of our limitless power to become; and you have the riddle of all the past and of all the present and of all the future, and of all the vast varieties of life.

INITIATES AND INITIATION*

"THE work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern Adepts and study of their science. It is offered to such as are willing to accept truth, wherever it may be found, and to defend it, even looking popular prejudice straight in the face.

"When, years ago, we first traveled over the East, exploring the penetralia of its deserted sanctuaries, . . . we came into contact with certain men endowed with such mysterious powers and such profound knowledge that we may truly designate them as the Sages of the Orient. To their instructions we lent a ready ear. In our studies mysteries were shown to be no mysteries. Names and fables that to the Western mind have only a significance derived from Eastern fable were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of 'the one that is and was and shall be' at Sais; to look through the rent curtain of the Sanctum Sanctorum at Jerusalem; and even to interrogate within the crypts which once existed beneath the sacred edifice, the mysterious Bath-Kol. The *Filia Vocis*—the daughter of the divine voice—responded from the mercy-seat behind the veil, and science, theology, every human hypothesis and conception born of imperfect knowledge lost forever their authoritative character in our sight. The one-living God had spoken through his oracle—man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence." (From the Author's Preface to Isis Unveiled.)

. . . . . .

In our days of deary soul-killing materialism, the ancient Priest-Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by skepticism and uncharitable thoughts. No one believed more than they did in Gods—or, may we call them the spiritual and now invisible Powers, or Spirits, the Noumena of the phenomena; and they believed simply because *they knew.* And though after being initiated into the Mysteries of Nature they were forced to withhold their knowledge from the profane, who would surely have abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, teaching what *they do not know,* have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who forbids man to pry into his mysteries under the penalty of damnation; as well they may, for *his* mysteries can at best be only hinted at in polite ears, never described.

It is not the key of St. Peter, or the Church dogma, but the Narthex—the Wand of the Candidate for Initiation—that has to be wrenched from the grasp of the long-silent Sphinx of the ages. Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the "Eye of Dangma" toward the essence of things on which no Maya can have any influence.

That there must have been "fragments of a primeval revelation, granted to the ancestors of the whole race of mankind . . . preserved in the

*Collated from *Isis Unveiled* and *The Secret Doctrine.*

temples of Greece and Italy" . . . is what all the Eastern Initiates and Pandits have been proclaiming to the world from time to time. "What crossed the Kalapani (the black waters of the ocean) from India to Europe were only the *bits of rejected copies of some passages from the sacred books.*" There *was* a "primeval revelation," and it still exists; nor will it ever be lost to the world, but will reappear.

The "wisdom" of the archaic ages or the "secret doctrine" embodied in the *Oriental Kabala,* of which the Rabbinical is but an abridgment, did not die out with the Philalethians of the last eclectic school. The *Gnosis* lingers still on earth, and its votaries are many, albeit unknown. Such secret brotherhoods have been mentioned before Mackenzie's time by more than one great author. If they have been regarded as mere fictions of the novelist that fact has only helped the "brothers-adepts" to keep their incognito the more easily. We have personally known several of them who, to their great merriment, had had the story of their lodges, the communities in which they lived, and the wondrous powers which they had exercised for many long years laughed at and denied by unsuspecting skeptics to their faces. Some of these "brothers" belong to the small group of "travelers." Until the close of the happy Louis-Philippian reign they were pompously termed by the Parisian garçon and trader the *nobles étrangers,* and as innocently believed to be "Boyards," Valachian "Gospodars," Indian "Nabobs," and Hungarian "Margraves" who had gathered at the capital of the civilized world to admire its monuments, and partake of its dissipations. There are, however, some *insane* enough to connect the presence of certain of these mysterious guests in Paris with the great political events that subsequently took place. Such recall at least as very remarkable coincidences, the breaking out of the Revolution of '93 and the earlier explosion of the South Sea Bubble, soon after the appearance of "noble foreigners" who had convulsed all Paris for shorter or longer periods by either their mystical doctrines or "supernatural gifts." The St. Germains and the Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics now-a-days. But there are numbers of these mystic brotherhoods which have naught to do with "civilized" countries; and it is in their unknown communities that are concealed the skeletons of the past. These "adepts" could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history.

Very few Christians understand, if indeed they know anything at all, of the Jewish Theology. The *Talmud* is the darkest of enigmas even for most Jews, while those Hebrew scholars who do comprehend it do not boast of their knowledge. Their kabalistic books are still less understood by them; for in our days more Christian than Jewish students are engrossed in the elucidation of their great truths. How much less is definitely known of the Oriental, or the universal Kabala! Its adepts are few; but those heirs elect of the sages who first discovered "the starry truths which shone on the great Shemaia of the Chaldean lore" (Bulwer's Zanoni) have solved the "absolute" and are now resting from their grand labor. They cannot go on beyond that which is given to mortals of this earth to know; and no one, not even these elect, can trespass beyond the line drawn by the finger of the Divinity itself. Travelers have met these adepts on the shores of the sacred Ganges—brushed against them in the silent ruins of Thebes, and in the mysterious deserted

chambers of Luxor. Within the halls upon whose blue and golden vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized. Historical memoirs have recorded their presence in the brilliantly illuminated *salons* of European aristocracy. They have been encountered again on the arid and desolate plains of the great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back.

Thoroughly acquainted with all the resources of the vegetable, animal, and mineral kingdoms, experts in occult chemistry and physics, psychologists as well as physiologists, why wonder that the graduates or adepts instructed in the mysterious sanctuaries of the temples could perform wonders which even in our days of enlightenment would appear supernatural? The mystery of the triad is in the hands of the adepts, and must remain a mystery to the world so long as the materialistic savant regards it as an undemonstrated fallacy, an insane hallucination—and the dogmatic theologian a snare of the Evil One.

One need not go very deep into the literature of the Orientalists to become convinced that in most cases the modern psychologists and philosophers do not even suspect that in the arcane philosophy of India there are depths which they have not sounded, and *cannot* sound, for they pass on without perceiving them. There is a pervading tone of conscious superiority, a ring of contempt in the treatment of Hindu metaphysics, as though the European mind were alone enlightened enough to polish the rough diamond of the old Sanskrit writers, and separate right from wrong for the benefit of their descendants. We see them disputing over the external forms of expression without a conception of the great vital truths these hide from the profane view.

"As a rule the Brahmans," says Jacolliot, "rarely go beyond the class of *grihastha* (priests of the vulgar castes) and *purohita* (exorcisers, divines, prophets, and evocators of spirits). And yet we shall see . . . once that we have touched upon the question and study of manifestations and phenomena, that these initiates of the *first* degree (the lowest) attribute to themselves, and in appearance possess, faculties developed to a degree which has never been equalled in Europe. As to the initiate of the second and especially of the third category, they pretend to be enabled to ignore time and space, and to command life and death."

Such initiates as these M. Jacolliot *did not meet;* for, as he says himself, they only appear on the most solemn occasions, and when the faith of the multitudes has to be strengthened by phenomena of a superior order. "They are never seen, either in the neighborhood of, or even inside, the temples, except at the grand quinquennial festival of the fire.

"On that occasion they appear about the middle of the night on a platform erected in the centre of the sacred lake, like so many phantoms, and by their conjurations they illumine the space.

"A fiery column of light ascends from around them, rushing from earth to heaven. Unfamiliar sounds vibrate through the air, and five or six hundred thousand Hindus, gathered from every part of India to contemplate these demi-gods, throw themselves with their faces buried in the dust, invoking the souls of their ancestors."

Already some time before our era, the adepts, except in India, had ceased to congregate in large communities; but whether among the Essenes, or the

Neo-Platonists, or, again, among the innumerable struggling sects born but to die, the same doctrines, identical in substance and spirit, if not always in form, are encountered. Thibet, Japan, and China teach in the present age that which was taught by the oldest Chaldeans. The clergy of these respective countries prove, moreover, what they teach, namely; that the practice of moral and physical purity, and of certain austerities, develops the vital soul-power of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself.

In the West we find magic of as high an antiquity as in the East. The Druids of Great Britain practiced it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the "wisdom" of the leaders of the Celts. The Semothees—the Druids of the Gauls—expounded the physical as well as the spiritual sciences. They taught the secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, and above all—the immortality of the soul. Into their sacred groves—natural academies built by the hand of the Invisible Architect—the initiates assembled at the still hour of midnight to learn about what man once was and what he will be. They needed no artificial illumination, nor life-drawing gas, to light up their temples, for the chaste goddess of night beamed her most silvery rays on their oak-crowned heads; and their white-robed sacred bards knew how to converse with the solitary queen of the starry vault.

On the dead soil of the long by-gone past stand their sacred oaks, now dried up and stripped of their spiritual meaning by the venomous breath of materialism. But for the student of occult learning their vegetation is still as verdant and luxuriant, and as full of deep and sacred truths as at that hour when the arch-druid performed his magical cures, and waving the branch of mistletoe severed with his golden sickle the green bough from its mother oak-tree. *Magic is as old as man.*

A condition of the strictest virtue and purity is required from the *Vatu,* or candidate, in India before he can become an initiate, whether he aims to be a simple fakir, a *Purihota* (public priest) or a *Sannyasi,* a saint of the second degree of initiation, the most holy, as the most revered of them all. After having conquered in the terrible trials preliminary to admittance to the inner temple in the subterranean crypts of his pagoda, the Sannyasi passes the rest of his life in the temple, practising the eighty-four rules and ten virtues prescribed to the Yogis.

"No one who has not practised, during his whole life, the ten virtues which the divine Manu makes incumbent as a duty, can be initiated into the Mysteries of the council," say the Hindu books of initiation.

These virtues are: "Resignation; the act of rendering good for evil; temperance; probity; purity; chastity; repression of the physical senses; the knowledge of the holy scriptures; that of the *Superior* soul (spirit); worship of truth; abstinence from anger." These virtues must alone direct the life of a true Yogi. "No unworthy adept ought to defile the ranks of the holy initiates by his presence for twenty-four hours." The adept becomes guilty after having once broken any one of these vows. Surely the exercise of such virtue is inconsistent with the idea one has of *devil*-worship and lasciviousness of purpose!

The Upasakas and Upasakis, or male and female semi-monastics and semi-laymen, have equally with the dama monks themselves to strictly abstain from

violating any of Buddha's rules, and must study *Meipo* and every psychological phenomenon as much. Those who become guilty of any of the "five sins" lose all right to congregate with the pious community. The most important of these is *not to curse upon any consideration, for the curse returns upon the one that utters it, and often upon his innocent relatives who breathe the same atmosphere with him.* To love each other, and even our bitterest enemies; to offer our lives even for animals, to the extent of abstaining from defensive arms; to gain the greatest of victories by conquering one's self; to avoid all vices; to practice all virtues, especially humility and mildness; to be obedient to superiors; to cherish and respect parents, old age, learning, virtuous and holy men; to provide food, shelter and comfort for men and animals; to plant trees on the road, and to dig wells for the comfort of travelers; such are the moral duties of Buddhists. Every *Ani* or *Bikshuni* (nun) is subjected to these laws.

Many of the lamasaries contain schools of magic, but the most celebrated is the collegiate monastery of the Shu-tuki, to which there are attached over 30,000 monks, the lamasery forming quite a little city. Some of the female nuns possess marvelous psychological powers. We have met some of these women on their way from Lha-Sea to Candi, the Rome of Buddhism, with its miraculous shrines and Gautama's relics. To avoid encounters with Musselmans and other sects they travel by night alone, unarmed, and without the least fear of wild animals, *for these will not touch them.* At the first glimpses of dawn they take refuge in caves and viharas prepared for them by their co-religionists at calculated distances; for notwithstanding the fact that Buddhism has taken refuge in Ceylon, and nominally there are but few of the denomination in British India, yet the secret Byauds (Brotherhoods) and Buddhist viharas are numerous, and every Jain feels himself obliged to help indiscriminately, Buddhist or Lamaist.

(To Be Continued)

Grades of Perception

Question: If every human being has a common origin and is of the same nature, what is the purpose of creating different races? And what was the Ego before it started incarnating?

Answer: In the first place, you must understand that there is no *creation* of different races. Different races are growths and attractions by affinity of different grades of growth.

As for the Ego, there is no Ego until there is a perception; it is a part of the great ocean of Life. Then, there is the beginning of perception. Let us take a simple physical illustration—the grain of sand, for instance, which has in it the power of attraction and repulsion. It attracts certain things to it and repels those that are not in sympathy with it. Here we see only one sense—the sense of contact by attrition, or rubbing. Now that sense arouses another sense, and then a desire to express. So there is the "creation" of the sand into a rock; then, comes the lichen on the rock, and so on to greater and greater range of expression. Thus the first step is made in individuality—the first step of the ladder of being.—R.C.

MIRROR OF THE MOVEMENT

Messages From H. P. Blavatsky

"Five Messages from H. P. Blavatsky to the American Theosophists."

Written in the years 1888-1891, these Letters from H. P. B. to the Conventions of American Theosophists are of timeless value: philosophically, because the lessons there discussed are still, for the most part, unlearned lessons; practically, because the problems of the Theosophical student to-day are the same problems that have to be faced and solved by every seeker after wisdom and its universal application. The Messages are now available in a pamphlet, handsome typographically and authentic textually. There is not a theosophical student anywhere but needs help in a practical sense, and these Messages, long out of print, could not be more vitally useful if written at the present hour to each individual Theosophist. As the *Foreword* of the pamphlet truly states, these Messages "burn with the light and warmth of a fragrant flame in benediction for all who may hear and heed. The passing of the years has verified the worth of these Messages—messages which proclaim the Master Theosophist of the Nineteenth Century." The pamphlet may be obtained, postage free, for 25 cents, from the Publishers of Theosophy.

"Humoresque"

Theosophy has received from some unknown friend a copy of another pamphlet entitled simply "Humoresque," evidently very recently issued. It is anonymous, both as to writer and publisher, and is seemingly intended for private circulation amongst the members of Mrs. Besant's Theosophical Society. It deals in facetious and rather irreverent fashion with some of the eruptive tendencies in that society which the author evidently considers to be merely skin deep, and so essays to treat by pricking them. As "psychics" are the present powers behind the throne of Mrs. Besant, it is but natural that the writer of "Humoresque" should use a mild solution of lunar caustic along with his (or is it her?) pins and needles. In many respects the present situation in "the theosophical society" but repeats the afflictions of earlier days of the Movement. Older students will recall Dr. Franz Hartmann's "Talking Image of Urur," which H. P. B. published serially in *Lucifer,* to the amusement of many, the scandalization of some, and the edification of a few. "Dr. Swallow the Hook," "Most Excellent Einna," "Mr. Gloster Failey," the "disciple named Nartim," the "Lords of Amrak," the "Lords of the Ecaf Krad," the "Order of the Rats in the Yeast," are all easily—too easily—recognizable, as are "Zincwhacker" and his "Sin Twister," not to mention over-clairaudiently Mr. C. A. Jinrickey, or "Roarington the Silent." "A Study in Unconsciousness" is held out as the great work which the members are to ponder; "Thought travels four times faster" is given as "the great occult axiom," but the members are forbidden to ask questions. To think is "the one unpardonable sin." Brilliantly lettered placards are prepared for the forthcoming Convention of the Faithful, the opening and closing slogans of which are supposed to be: "First Aid to Clairvoyant Research: We carry a full stock of Dime Novels"—and, "Why Evolve? Let Zincwhacker do it for you." Doubtless the pamphlet will serve a purpose—destructive of symptomatic evils, but not curative of their cause, which is the neglect by Theosophists to study and apply the teachings of H. P. B. Theosophical education is what is needed.

To Every Open-Minded Theosophist

A pamphlet reprint of the leading articles in THEOSOPHY for the months of August, September, and October, 1922. Price, 10 cents, postage free, from The Theosophy Company, Los Angeles, 504 Metropolitan Building.

It is very often the case that an adjective is the most graphic expression of "the pair of opposites." To call a man a "theosophist" implies, or should imply, that he is of necessity or virtue "open-minded." But the facts, *i. e.,* the life we live, but too frequently belie our philosophy; that is to say, our profession of faith. There are all too many thoroughly sincere theosophists whose minds are as absolutely closed to the temperate, the impartial, the *open-minded* consideration of conflicting ideas, views and practices on the great subjects of Theosophical interest as any member of the various religious sects. Yet, just as a seed or a tender plant may rive the granite walls of a tomb, so no mind is absolutely impervious to whatever it may think to exclude. Harsh experience is a great opener of the mental prison-gates with many; with others it happens from time to time that the doctrine of "sweet reasonableness" comes like a visitor to a mind immured. So with this pamphlet: its contents are, as one of its pages recites, "for those who *would,* but cannot see a way"—to work for *Theosophy* and true Fraternity. The three articles may very well help all such to see. That which should ever be borne in mind by all Theosophists in all differences, is that such differences should not afford occasion for discord but for full discussion in all good-will. We can all be clear without being heated; frank and direct without becoming obnoxious; positive without arrogance; friendly without compromise, *i. e.,* without compromising either the views we hold or ourselves. One can be "tolerant" without making himself an accessory; "neutral" without sacrificing of principle or application. Theosophists, in their disputations, might well act up to H. P. B.'s definition, both of "good-will" and of a "theosophist": "He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also—he who preaches the gospel of good-will, teaches Theosophy."

The Canadian Theosophist

We have before had occasion to speak in appreciative terms of *The Canadian Theosophist,* which is the exponent, officially and otherwise, of the work of the Canadian Section of Mrs. Besant's Society. The September number contains a notable article, signed with the initials of Mr. A. E. S. Smythe, on the recent Statement of Mr. B. P. Wadia in withdrawing from Mrs. Besant's Society. The article consists chiefly of extracts from Mr. Wadia's Statement reciting the existing Theosophical evils in that Society. Mr. Smythe quotes Mr. Wadia's remarks on the subject of "Apostolic Succession" and the "senseless pleas on behalf of 'successors' of H. P. B." which "are put forward as serious arguments to bolster up false doctrines and crude teachings," and then comments:

> "That is the gravest part of the charge, *and those who do not know it to be true only substantiate it.* Yet we cannot see in all this any reason for deserting the Society. These are the tests which we expected to meet, and if some fail to meet them and are led away, there is no reason why others should not continue to preserve the ancient, eternal and constant doctrine of Theosophy for those who desire it. The Society does not *prohibit* it, nor do its officers. . . . Every member is guaranteed perfect liberty to uphold any doctrine or system he prefers. If he

does not like H.P.B.'s teachings he can choose one of the numerous other systems that are being expounded. It is a true test of the survival of the fittest! Let us be *thankful* for our liberty and stand loyal to the breadth and tolerance of the *Society* as long as we are *permitted*."

We have italicised certain words above quoted, not to carp or cavil at what we esteem to be the sincere and able expression of a view which is not new among Theosophists in other Societies as well as Mrs. Besant's, but to bring that view into still sharper relief. Elsewhere is this issue of THEOSOPHY we have endeavored to treat of the opposed, and therefore opposing, views of the true work and duty of Theosophists and Theosophical Societies.

THEOSOPHY IN NEW YORK CITY

Those students of Theosophy in the world at large, in the United States generally speaking, and more particularly in New York City, who esteem the real work of a Theosophical Society to be the promulgation and practice of the "ancient, constant and eternal doctrines" of the Wisdom-Religion, will rejoice to learn that fit, convenient and ample quarters have been secured by the United Lodge of Theosophists of New York City at Number 1, West 67th Street. The Lecture-room will seat 500; the Reading-room will be open every day and will be fully equipped, both in literature and service, to care for the needs and the comfort of Associates, inquirers and visitors. An active and sustained effort will be made to provide not only for local requirements, but to care for correspondents and others who may live at a distance, and who may wish not only to receive help themselves in their own studies, but to spread the message of Theosophy in their own communities. As the activities of the New York Lodge will doubtless be emulated in many quarters, it would be well for all students to bear clearly in mind that the Declaration provides for the entire independence of each group of students. All possible help will be extended, but each Lodge stands and must stand on its own feet; no authority or supervision of any kind is claimed or will be accepted by any Lodge over any other.

THE THEOSOPHY SCHOOL

What began originally, in a practical sense, as a dream of a bereft mother desirous of aiding children to a primary perception of the Eternal Verities in response to the egoic "Why?" of the incoming Soul seeking orientation in this land of confusion, became the book, "Because—For the children who ask Why." The next stage was the establishment of the "Children's School of Theosophy." This was followed by the volume, "The Eternal Verities." Meantime the School, as well as the children, was growing: adults, first parents, then friends, then other "grown-ups," began to attend. From these simple beginnings in the United Lodge of Theosophists at Los Angeles, the work has spread, the two books have been increasingly called for. Now, better to serve Parents everywhere, and make the name more truly a proper name, the erstwhile Children's School is called "The Theosophy School," and its sponsors are prepared to assist by correspondence and practical suggestion Parents and other adults who may wish to "go to school" in order, by a better Theosophical education, to fit themselves for all the duties of life, and to aid others to do the same.

ON THE LOOKOUT

"SIMPLISSIMUS"

Simplissimus, the Munich comic publication, carries a lesson, a moral and a warning in a recent cartoon. On a denuded wreck of what was once a tree is seated an anthropoid ape, brooding over the corpses of two men, each of whose weapons has been "victorious." This is the anthropoid's reflection: "The last men have slain each other. Now we have to start from the beginning again."

THE PASSING OF THE SHAKERS

For more than a century and a half Shaker communities have existed in the United States. Celibacy, a tendency rather than a requirement, has been largely prevalent amongst Shakers, so that growth was by conversions rather than by increase of Shakers by birth. Communism has been the rule, each adherent surrendering all his worldly "gear" to the community. The thirst for riches and what riches bring to its possessor has overcome the lure of sacrifice, and now, according to the New York *World* the Shakers have dwindled to seven small communities which are in the expiring stage. Shakerism was an attempt to practice in a sectarian sense and upon a sectarian basis a kind of religious socialism. The spirit of true brotherhood was there, but in a dwarfed and rigid mental shell. Shakers are but one of many attempts to found and maintain a Brotherhood upon a basis less tolerant and universal than the Three Objects of the Theosophical Movement. Ann Lee, the Founder, taught the "Second Coming," and the sect of Shakers aspired to prepare *themselves* for that coming. Founded upon a personal basis, it must perish as the shadow of the Founder recedes and merges with the darkness of the traditional. *Religion* is impersonal as the Christos. Its *practice* is personal, not its philosophy; hence the impersonal Christ is but a glory and a dream till the personal life conforms to the universal purpose.

"THE WHEEL OF FORTUNE"

Certainly "Mahatma" Gandhi is well entitled by experience and by sincerity to write of the "wheel of fortune" if any man of our generation is thus attested. His recent book with this title treats of the problem of India from the standpoint of industrial humanitarianism. He knows too much—this Indian patriot—ever to wish to see his native land become "civilized"; he abhors war and bloodshed as much as his own heart bleeds for the ceaseless misery of the starving millions of peasants whose bones are scarce less in evidence living than when death has given them the only surcease they know. Those who know of the "homespun" forbears who made this American Republic possible may well sympathize with Mahatma Gandhi's efforts to spread the use of the spinning wheel to every wretched home in India. His ideals are spiritual; his ideas practical, but it needs more than one Gandhi to make head against the dumb fatalism of the populace, the deaf theology of the sects, the blind selfishness of native and foreign rulers—and India has but one Gandhi; and he in prison. Had Theosophists in India been even measurably true to the precepts and example of H. P. Blavatsky while amongst them, the return toward the new cycle would have been immeasurably hastened. Yet it may be that India's day is not so far off as some may

think, and Gandhi's devotion will not have been in vain. Mahatma Gandhi could find only an Indian publisher for his book—Ganesh & Co., Madras.

"CREATIVE UNITY"

Rabindranath Tagore, well known in the West as in the East for his writings and because of his lecturing tours in England and America, has, on the other hand, no lack of means to make himself heard, whether at home or abroad. *Creative Unity,* his most recent work, is from the press of Macmillan & Co., London and New York. Like Maeterlinck, but the latter's superior, his writings are flowers of speech perfumed with some faint attar of philosophy. Those writers whose personal lives are of position and influence, whose intelligence is extractive from every field of thought and fancy, who write of beauty in an ugly world, and whose philosophy is a mere seasoning, a relish, are not so far removed from Marie Antoinette who could not understand why the wretched mothers of Paris, lacking bread, did not give their children cake. That beauty, whether in art, or music, or literature, is but an artificial beauty which does not inspire its creator and its enjoyer alike to mighty efforts to make beautiful this sordid world. Better, to our mind, the homespun work and writings of Mahatma Gandhi than all the purple and fine linen of prose or poetry. Mr. Tagore is not only a writer of beautiful essays and verse, but as a man is a member of an ancient and distinguished Indian family, versed in the philosophy of Aryavarta, able, well-educated, of irreproachable character, and of great and far-reaching influence, not only among Indians, but among the English. But his writings pertain to the regions of idealism. We would not have him less abstract, but more practical. We do not understand Mr. Gandhi to be hostile to Englishmen or English government, any more than is Mr. Tagore. What is needed is constructive co-operation of all men, English and native alike, to rearouse that very *creative* unity which produced not only the ancient philosophy, but the ancient civilization of India. The world suffers not less than India from this dearth of the creative fire in the India of today. Beautiful writings, beautiful personal lives of individuals will not arouse it; but the fire of self-sacrifice will—as Mr. Gandhi has shown. Other oblations are needed in the same spirit.

"THE GATELESS BARRIER"

The present popular interest in things "psychic" has caused Dodd, Mead & Co. to issue a new edition of "The Gateless Barrier," by Lucas Malet, a pseudonym well known amongst fiction readers a quarter century ago when this novel was first published. As a story the book is no worse than hundreds of others, and in treatment of the psychical phases involved is distinctly no better. The story hinges on the spectre of a beautiful young woman in whom the hero recognizes the beloved of a former incarnation, and whom he tries to "materialize" into flesh and blood—failing which, he returns to a dutiful attitude of patient living with his existing wife, and to serve his fellow-men. Actually, the plot is a very slight variation of the "spirit-bride" and "spirit-husband" notions of some mediums. We can only conclude that both author and publisher have merely endeavored to profit by the tendencies of the times. They may, but the readers cannot.

"The Gray Mahatma"

In *Adventure* of Nov. 10, is printed a novel by Talbot Mundy, dealing with the "occult." The writer has evidently studied the writings of H. P. Blavatsky. He has appropriated for one of his characters the identical name used by H.P.B. in "Caves and Jungles of Hindustan"; he has put into the mouth of his "Gray Mahatma" many of the teachings of Theosophy; often in the very words of H.P.B. So far, so good. But his "Mahatma" is part stone, part flesh, and very much Sir Oracle. He is neither divine nor human, but wholly a creature of melodrama. The "tests," and other stage tricks and properties are in keeping. As to both fiction and philosophy, the story at least excels the output of the "greatest living initiate" in a certain theosophical society—and it is presented as fiction, not as either fact or philosophy. It would be interesting to know to what extent "the gray Mahatma" represents Mr. Mundy's understanding of Occultism and Adepts. Perhaps it is a faithful reflex. Even so, it is no more distorted or grotesque than much that passes in all seriousness as Theosophical teaching and practice. "The Gateless Barrier" and "The Gray Mahatma," and other fictions like them, whether presented as fictions or not, are in large part the source of much of the popular "information" on the tremendous subjects involved. We wonder if either writers, publishers, or readers ever pause to weigh the possible consequences of such irresponsible writing and reading. We can conceive that novels such as "Uncle Tom's Cabin," "Very Hard Cash," "Little Dorritt," serve a useful purpose in arousing the popular conscience to existing evils, much as Upton Sinclair has done in our own day. But all such novels are written with a *purpose* that is truly altruistic, and deal with the facts and conditions of every-day life, verifiable or not as the case may be. But the mass of "occult" fiction has no such high motive, and its influence must be deteriorative and dangerous. They are mere merchandising, not to say pandering, to curiosity and appetite in directions that but the slightest investigation would show to be unwholesome—how unwholesome writers and readers little realize.

"Psychical Research"

The same unguarded and unguided venturesomeness in the domain of the admittedly occult is shown by great numbers of men and women of note in other fields—a responsibility of still vaster scope, for such "investigators" command attention and emulation because of their reputations. Who can measure the far-reaching influence for evil—if the teachings of Theosophy be correct—of the spiritualistic writings and practices of Sir Oliver Lodge, of A. Conan Doyle, of Elsa Barker, of many who present such writings and practices as Theosophy and Theosophical? Recently the New York *Herald* devoted two entire pages to the "phenomena" of "materializations" obtained by a Paris sculptress through a "sensitive," and to "scientific" dissertations thereon. All these "experiments" admittedly involve grave damage and danger to the "medium," nervously and physically. How grave the *moral* hazard of both medium and operator, not to speak of the consequences to those who may be influenced to follow the example set—who asks? who cares? Yet every action of every kind, let alone of this particular kind, involves more than the mere body; it involves the mind and the moral nature of the participants. All "psychic investigations" of the kind current require a sensitive or medium. Would any of the experimenters willingly exchange places and rôles with his subject? If not, why not?

"THE THEOSOPHICAL MOVEMENT"

A CORRECTION

THE concluding instalment of "The Theosophical Movement," published in THEOSOPHY for October, 1922, contains on page 397 the following statements:

> "Speeches were made by Mr. Fullerton, by Mr. A. E. S. Smythe, a member of the Toronto (Canada) Lodge, and by Dr. J. W. B. LaPierre, President of the Minneapolis Lodge—all strongly opposing the adoption of the resolutions; in Mr. Smythe's case because he desired to see the Society remain one international organization."

The facts in detail are, as shown on pp. 30-31 of the official *Report* of the Convention of the American Section, T. S., held at Boston, April 28, 1895, that a week before the Convention the Toronto Branch held a meeting at which four resolutions were adopted in reference to the matters expected to be taken up at the forthcoming Convention. The fourth of the Toronto Branch resolutions was as follows:

> "4. That we are opposed to any disruption of the Theosophical Society. It should ever remain an International organization."

Mr. Smythe, as Delegate of the Toronto Branch, laid these resolutions of that Branch before the Convention, but when the time for voting came he cast the 3 votes of the Toronto Branch in the Convention *for,* not *against* the Convention resolutions declaring the independence of the American Section, changing its name to The Theosophical Society in America, and electing Mr. Judge its Life-President.

Manifestly, the writers of "The Theosophical Movement" were referring to the position taken by the Toronto Branch as shown in its fourth resolution above given. Unfortunately, Mr. Smythe's name, as Delegate, was used in place of saying "The Toronto Branch," and he was thus coupled with Mr. Fullerton and Dr. LaPierre, both of whom were personally as well as officially entirely in opposition both to the proposed change in the constitution and name of the American Section and to Mr. Judge as its Life-President. It was very well known to the writers of "The Theosophical Movement" that Mr. Smythe was, personally, entirely in sympathy with Mr. Judge, and favorable to the contemplated changes.

Under date of October 10, 1922, Mr. Smythe writes an interesting letter to the Editors of THEOSOPHY, taking vigorous exception to the quoted statements in the October instalment given above, saying that they "totally misrepresent" him. "I shall be obliged," he writes, "if you can bring yourselves not to hand me down to posterity as untrue to William Q. Judge, whom I first met in 1884."

THEOSOPHY is very glad to "oblige" Mr. Smythe, its readers, and itself by correcting any possible misapprehension. Neither the authors of "The Theosophical Movement" nor the Editors of THEOSOPHY have any desire to misrepresent anyone, totally or otherwise, let alone a sincere and earnest Theosophist and loyal friend of William Q. Judge, such as A. E. S. Smythe.